

Bhava Nikantika Lobha (1st) Javana - Saññākkhandhā

- 1) Vatthu (5=46 in Hadaya) is the cause, Saññākkhandhā is the effect.
- 2) Object (the new state of existence is the ārammaṇa) is the cause, Saññākkhandhā is the effect.
- 3)(i) Bhavaṅga Manosamphassa (34) is the cause, Saññākkhandhā is the effect.
(ii) Javana Manosamphassa (20- Saññā=19) is the cause, Saññākkhandhā is the effect.
- 4) Ayoniso Manasikāra (12) is the cause, Saññākkhandhā is the effect.

Bhava Nikantika Lobha (1st) Javana - Saṅkhārakkhandhā (Cetanā - 1st Way)

- 1) Vatthu (5=46 in Hadaya) is the cause, Saṅkhārakkhandhā is the effect.
- 2) Object (the new state of existence is the ārammaṇa) is the cause, Saṅkhārakkhandhā is the effect.
- 3)(i) Bhavaṅga Manosamphassa (34) is the cause, Saṅkhārakkhandhā is the effect.
(ii) Javana Manosamphassa (20- Cetanā=19) is the cause, Saṅkhārakkhandhā is the effect.
- 4) Ayoniso Manasikāra (12) is the cause, Saṅkhārakkhandhā is the effect.

Bhava Nikantika Lobha (1st) Javana - Saṅkhārakkhandhā
(The Remaining 17 Cetasikas - 2nd WAY)

- 1) Vatthu (5=46 in Hadaya) is the cause, Saṅkhārakkhandhā is the effect.
- 2) Object (the new state of existence is the ārammaṇa) is the cause, Saṅkhārakkhandhā is the effect.
- 3)(i) Bhavaṅga Manosamphassa (34) is the cause, Saṅkhārakkhandhā is the effect.
(ii) The remaining three Nāma Khandhā is the cause, Saṅkhārakkhandhā is the effect.
- 4) Ayoniso Manasikāra (12) is the cause, Saṅkhārakkhandhā is the effect.

Bhava Nikantika Lobha (1st) Javana - Viññāṇakkhandhā

- 1) Bhavaṅga Manosamphassa (34) is the cause, Viññāṇakkhandhā is the effect.
- 2) NāmaRūpa is the cause, Viññāṇakkhandhā is the effect.
- 3) Ayoniso Manasikāra (12) is the cause, Viññāṇakkhandhā is the effect.

(Nāma means the accompanying 19 Cetasika or as accordingly; Rūpa means the Basis Vatthu Rūpa [5 =46] and the object Rūpa.)

Bhava Nikantika Lobha (2nd) Javana - Vedanākkhandhā

- 1) Vatthu (5=46 in Hadaya) is the cause, Vedanākkhandhā is the effect.
- 2) Object (the new state of existence is the ārammaṇa) is the cause, Vedanākkhandhā is the effect.
- 3)(i) Bhavaṅga Manosamphassa (34) is the cause, Vedanākkhandhā is the effect.
(ii) 1st Javana Manosamphassa (20) is the cause, Vedanākkhandhā is the effect.
(iii) 2nd Javana Manosamphassa (20-Vedanā=19) is the cause, Vedanākkhandhā is the effect.
- 4) Ayoniso Manasikāra (12) is the cause, Vedanākkhandhā is the effect.

(NOTES: As the preceding Javana supports the subsequent Javana; or in other words, as the preceding mind supports the subsequent mind by means of Anantara Paccaya Satti, the 1st Javana is shown as the cause of 2nd Javana in No. 3(ii) above. Take note that the way is the same for the remaining Nāma Khandhā as well as for the remaining Javana Cittas.)

Significant Points

Subsequent to this Vīthi, Manodvāra Vīthi mind processes can occur according to conditions. Understand that, after having linked their causal relationships, the discernment of the 5 Khandhā of every mind moment within those Manodvāra Vīthi mind processes are based on the method for discerning Dhammārammaṇa line. After the faculties are completed, Pañcadvāra Vīthi & Manodvāra Vīthi will arise accordingly, throughout the whole life. The method for discerning the Rūpārammaṇa line, after having linked their causal relationships, will be shown as an example.

Āhāraja Rūpa can begin to arise when food eaten by the mother spreads to the foetus. Therefore the discernment of causes and effects in Bhavaṅga 5 Khandhā will be shown again. The 6 types of Rūpa Kalāpa, i.e. 54 types of Rūpa in Hadaya where the Bhavaṅga which is being discerned presently is dependent upon are Rūpakkhādhā.

Bhavaṅga 5 Khandhā

- 1) The Basis of the present Bhavaṅga being discerned now existing in Hadaya, i.e. the six types of Rūpa Kalāpa = 54 types of Rūpa is Rūpakkhādhā. (If the object of the Bhavaṅga is Rūpa dhamma, then include these Rūpa dhamma also).
- 2) The Vedanā in the Bhavaṅga 34 Nāma dhamma is Vedanākkhādhā.
- 3) The Saññā in the Bhavaṅga 34 Nāma dhamma is Saññākkhādhā.
- 4) The Cetanā in the Bhavaṅga 34 Nāma dhamma is Saṅkhārakkhādhā (1st way).
The remaining 31 Cetasika in the Bhavaṅga 34 Nāma dhamma is Saṅkhārakkhādhā (2nd way).

Bhavaṅga Rūpakkhādhā

The five past causes:

- 1) Avijjā (=20) is the cause, Bhavaṅga (Kammaja Rūpa) Rūpakkhādhā is the effect.
- 2) Taṇhā (=20) is the cause, Bhavaṅga (Kammaja Rūpa) Rūpakkhādhā is the effect.
- 3) Upādāna (=20) is the cause, Bhavaṅga (Kammaja Rūpa) Rūpakkhādhā is the effect.
- 4) Saṅkhāra (34) is the cause, Bhavaṅga (Kammaja Rūpa) Rūpakkhādhā is the effect.
- 5) Kamma Satti force of the Kamma = Saṅkhāra (34) is the cause, Bhavaṅga (Kammaja Rūpa) Rūpakkhādhā is the effect.

The three present causes:

- 6) Mind is the cause, Bhavaṅga (Cittaja Rūpa) Rūpakkhādhā is the effect.
- 7) Utu is the cause, Bhavaṅga (Utuja Rūpa) Rūpakkhādhā is the effect.
- 8) Āhāra is the cause, Bhavaṅga (Āhāraja Rūpa) Rūpakkhādhā is the effect.

Bhavaṅga - Vedanākkhādhā

The five past causes:

- 1) Avijjā (=20) is the cause, Bhavaṅga Vedanākkhādhā is the effect.
- 2) Taṇhā (=20) is the cause, Bhavaṅga Vedanākkhādhā is the effect.
- 3) Upādāna (=20) is the cause, Bhavaṅga Vedanākkhādhā is the effect.
- 4) Saṅkhāra (34) is the cause, Bhavaṅga Vedanākkhādhā is the effect.
- 5) Kamma Satti force of the Kamma = Saṅkhāra (34) is the cause, Bhavaṅga Vedanākkhādhā is the effect.

The three present causes:

- 6) Vatthu (=6 types Rūpa Kalāpa = 54 types Rūpa) is the cause, Bhavaṅga Vedanākkhādhā is the effect.

7) Object (=____) is the cause, Bhavaṅga Vedanākkhandhā is the effect.

8) Phassa:

(i) The preceding Bhavaṅga Manosamphassa (34) is the cause, Bhavaṅga Vedanākkhandhā is the effect.

(ii) The subsequent Bhavaṅga Manosamphassa (34-Vedanā=33) is the cause, Bhavaṅga Vedanākkhandhā is the effect.

{NOTES: The preceding Bhavaṅga Manosamphassa (34) is the Anantara Bhavaṅga which exist preceding to the Bhavaṅga which the meditator is discerning. The subsequent Bhavaṅga Manosamphassa is the Bhavaṅga which the meditator is discerning. If Vedanā is the effect, then subtract that Vedanā which is: 34-Vedanā=33. Take note that the method is the same in Bhavaṅga Saññākkhandhā...etc. }

Bhavaṅga Saññākkhandhā

(Causes from No. 1 to 7 are similar with that of Vedanākkhandhā)

8) Phassa:

(i) The preceding Bhavaṅga Manosamphassa (34) is the cause, Bhavaṅga Saññākkhandhā is the effect.

(ii) The subsequent Bhavaṅga Manosamphassa (34-Saññā=33) is the cause, Bhavaṅga Saññākkhandhā is the effect.

Bhavaṅga - Saṅkhārakkhandhā (Cetanā - 1st Way)

(Causes from No. 1 to 7 are similar with that of Vedanākkhandhā)

8) Phassa:

(i) The preceding Bhavaṅga Manosamphassa (34) is the cause, Bhavaṅga Saṅkhārakkhandhā is the effect.

(ii) The subsequent Bhavaṅga Manosamphassa (34-Cetanā=33) is the cause, Bhavaṅga Saṅkhārakkhandhā is the effect.

Bhavaṅga - Saṅkhārakkhandhā (Regarding It As 31 Cetasika - 2nd Way)

(Causes from No. 1 to 7 are similar with that of Vedanākkhandhā)

8) Phassa:

(i) The preceding Bhavaṅga Manosamphassa (34) is the cause, Bhavaṅga Saṅkhārakkhandhā is the effect.

(ii) The remaining Nāma Khandhā is the cause, Bhavaṅga Saṅkhārakkhandhā is the effect.

Bhavaṅga Viññāṇakkhandhā

(Causes from No. 1 to 7 are similar with that of Vedanākkhandhā)

8) Phassa:

(i) The preceding Bhavaṅga Manosamphassa (34) is the cause, Bhavaṅga Viññāṇakkhandhā is the effect.

(ii) Nāma+Rūpa is the cause, Bhavaṅga Viññāṇakkhandhā is the effect.

(Nāma = the accompanying 33 Cetasika;

Rūpa = the Basis Vatthu Rūpa (and object Rūpa, if applicable).

Rupārammaṇa = Colour Line:- Pañcadvārāvajjana 5 Khandhā

- 1) The 54 types of Rūpa in Hadaya which is the Basis of Pañcadvārāvajjana and the Rupārammaṇa are Rūpakkhandhā.
- 2) The Vedanā in Pañcadvārāvajjana 11 Nāma dhamma is Vedanākkhandhā.
- 3) The Saññā in Pañcadvārāvajjana 11 Nāma dhamma is Saññākkhandhā.
- 4) The Cetanā in Pañcadvārāvajjana 11 Nāma dhamma is Sañkhārakkhandhā (1st way).
The remaining 8 Cetasika in Pañcadvārāvajjana 11 Nāma dhamma is Sañkhārakkhandhā (2nd way).
- 5) The consciousness Viññāṇa in Pañcadvārāvajjana 11 Nāma dhamma is Viññāṇakkhandhā.

Pañcadvārāvajjana = Reflecting - Rūpakkhandhā

The five past causes:

- 1) Avijjā (=20) is the cause, (Kammaja Rūpa=30) Rūpakkhandhā is the effect.
- 2) Taṇhā (=20) is the cause, (Kammaja Rūpa=30) Rūpakkhandhā is the effect.
- 3) Upādāna (=20) is the cause, (Kammaja Rūpa=30) Rūpakkhandhā is the effect.
- 4) Sañkhāra (34) is the cause, (Kammaja Rūpa=30) Rūpakkhandhā is the effect.
- 5) Kamma Satti force of the Kamma = Sañkhāra (34) is the cause, (Kammaja Rūpa=30) Rūpakkhandhā is the effect.

The three present causes:

- 6) Mind is the cause, (Cittaja Rūpa) Rūpakkhandhā is the effect.
- 7) Utu is the cause, (Utuja Rūpa) Rūpakkhandhā is the effect.
- 8) Āhāra is the cause, (Āhāraja Rūpa) Rūpakkhandhā is the effect.

Pañcadvārāvajjana = Reflecting - Vedanākkhandhā

The 3 present causes:

- 1) Vatthu = Hadaya Vatthu (= 6 = 54) is the cause, Pañcadvārāvajjana Vedanākkhandhā is the effect.
- 2) Object (= Rūpārammaṇa) is the cause, Pañcadvārāvajjana Vedanākkhandhā is the effect.
- 3) Phassa:
 - (i) Bhavaṅga Manosamphassa (=34) is the cause, Pañcadvārāvajjana Vedanākkhandhā is the effect.
 - (ii) Pañcadvārāvajjana Manosamphassa (11-Vedanā=10) is the cause, Pañcadvārāvajjana Vedanākkhandhā is the effect.

Pañcadvārāvajjana = Reflecting - Saññākkhandhā

The 3 present causes:

- 1) Vatthu = Hadaya Vatthu (54) is the cause, Pañcadvārāvajjana Saññākkhandhā is the effect.
- 2) Object (= Rūpārammaṇa) is the cause, Pañcadvārāvajjana Saññākkhandhā is the effect.
- 3) (i) Bhavaṅga Manosamphassa (34) is the cause, Pañcadvārāvajjana Saññākkhandhā is the effect.
(ii) Pañcadvārāvajjana Manosamphassa (11- Saññā=10) is the cause, Pañcadvārāvajjana Saññākkhandhā is the effect.

Pañcadvārāvajjana = Reflecting - Sañkhārakkhandhā
(Cetanā - 1st Way)

The 3 present causes:

- 1) Vatthu = Hadaya Vatthu (54) is the cause, Pañcadvārāvajjana Sañkhārakkhandhā is the effect.
- 2) Object (= Rūpārammaṇa) is the cause, Pañcadvārāvajjana Sañkhārakkhandhā is the effect.
- 3) (i) Bhavaṅga Manosamphassa (34) is the cause, Pañcadvārāvajjana Sañkhārakkhandhā is the effect.
(ii) Pañcadvārāvajjana Manosamphassa (11- Cetanā=10) is the cause, Pañcadvārāvajjana Sañkhārakkhandhā is the effect.

Pañcadvārāvajjana = Reflecting - Sañkhārakkhandhā
(8 Cetasikas - 2nd Way)

The 3 present causes:

- 1) Vatthu = Hadaya Vatthu (54) is the cause, Pañcadvārāvajjana Sañkhārakkhandhā is the effect.
- 2) Object (= Rūpārammaṇa) is the cause, Pañcadvārāvajjana Sañkhārakkhandhā is the effect.
- 3) (i) Bhavaṅga Manosamphassa (34) is the cause, Pañcadvārāvajjana Sañkhārakkhandhā is the effect.
(ii) The remaining three Nāma Khandhā is the cause, Pañcadvārāvajjana Sañkhārakkhandhā is the effect.

Pañcadvārāvajjana = Reflecting - Viññāṇakkhandhā

The 2 present causes:

- 1) Bhavaṅga Manosamphassa (34) is the cause, Pañcadvārāvajjana Viññāṇakkhandhā is the effect.
- 2) NāmaRūpa is the cause, Pañcadvārāvajjana Viññāṇakkhandhā is the effect.
(Nāma = accompanying 10 Cetasikas; Rūpa = Hadaya Vatthu [=54] and Rūpārammaṇa.)

Rūpārammaṇa = Colour Line: CakkhuViññāṇa = Seeing: - 5 Khandhā

- 1) The Basis Rūpa dhamma which is Cakkhu Vatthu (= 6 = 54 types Rūpa) and the Rūpārammaṇa are Rūpakkhandhā.
- 2) The Vedanā in Cakkhu Viññāṇa 8 Nāma dhamma is Vedanākkhandhā.
- 3) The Saññā in Cakkhu Viññāṇa 8 Nāma dhamma is Saññākkhandhā.
- 4) The Cetanā in Cakkhu Viññāṇa 8 Nāma dhamma is Sañkhārakkhandhā (1st way).
The remaining 5 Cetasikas in Cakkhu Viññāṇa 8 Nāma dhamma is Sañkhārakkhandhā.
- 5) The consciousness, Viññāṇa in Cakkhu Viññāṇa 8 Nāma dhamma is Viññāṇakkhandhā.

CakkhuViññāṇa = Seeing - Rūpakkhandhā

The five past causes:

- 1) Avijjā (=20) is the cause, (Kammaja Rūpa=30) Rūpakkhandhā is the effect.
- 2) Taṇhā (=20) is the cause, (Kammaja Rūpa=30) Rūpakkhandhā is the effect.
- 3) Upādāna (=20) is the cause, (Kammaja Rūpa=30) Rūpakkhandhā is the effect.
- 4) Sañkhāra (34) is the cause, (Kammaja Rūpa=30) Rūpakkhandhā is the effect.
- 5) Kamma Satti force of the Kamma = Sañkhāra (34) is the cause, (Kammaja Rūpa=30) Rūpakkhandhā is the effect.

The three present causes:

- 6) Mind is the cause, (Cittaja Rūpa) Rūpakkhandhā is the effect.
- 7) Utu is the cause, (Utuja Rūpa) Rūpakkhandhā is the effect.
- 8) Āhāra is the cause, (Āhāraja Rūpa) Rūpakkhandhā is the effect.

CakkhuViññāṇa = Seeing - Vedanākkhandhā

The five past causes:

- 1) Avijjā (=20) is the cause, CakkhuViññāṇa Vedanākkhandhā is the effect.
- 2) Taṇhā (=20) is the cause, CakkhuViññāṇa Vedanākkhandhā is the effect.
- 3) Upādāna (=20) is the cause, CakkhuViññāṇa Vedanākkhandhā is the effect.
- 4) Saṅkhāra (34) is the cause, CakkhuViññāṇa Vedanākkhandhā is the effect.
- 5) Kamma Satti force of the Kamma = Saṅkhāra (34) is the cause, CakkhuViññāṇa Vedanākkhandhā is the effect.

The five present causes:

- 6) Vatthu = CakkhuVatthu (=54) is the cause, CakkhuViññāṇa Vedanākkhandhā is the effect.
- 7) Object (=Rūpārammaṇa) is the cause, CakkhuViññāṇa Vedanākkhandhā is the effect.
- 8) Cakkhusamphassa (= 8-Vedanā=7) is the cause, CakkhuViññāṇa Vedanākkhandhā is the effect.
- 9) Āloka = Light is the cause, CakkhuViññāṇa Vedanākkhandhā is the effect.
- 10) Manasikāra = Reflecting = 11 is the cause, CakkhuViññāṇa Vedanākkhandhā is the effect.

{MANASIKĀRA:- Manasikāra here means giving attention = reflecting = Pañcadvārāvajjana on the object (= Rūpārammaṇa). It is called Vīthi Paṭipādaka Manasikāra in the Commentary (Abhidhamma Commentary-Vol.1-pg.177 Burmese script). It is the fundamental cause of Vīthi Cittas which pays attention on & takes the object so that the Vīthi Cittas will come to arise.

ĀLOKA:- As for Āloka = light, there are four kinds of light: (i) Moon-light, (ii) Sun-light, (iii) Light of fire and (iv) Light of wisdom, Paññā mentioned in Aṅguttara Pāḷi, Catukka Nipāta Ābhā Sutta...etc. At the time of sitting in meditation with closed eyes, the light of wisdom is especially more important. Without light of wisdom then Rūpa Kalāpa, colour of Rūpa Kalāpa, Paramattha Rūpa dhamma, Paramattha Nāma dhamma cannot be discerned or seen. When it is not the time of the arising of Vipassanā insight or when it is not the time of meditating with accomplished Samatha Bhāvanā & Vipassanā Bhāvanā, then when seeing Rūpārammaṇa by the ordinary eyes, any one of these three types of light: moon-light or sun-light or fire-light is the cause of CakkhuViññāṇa Nāma dhamma group. It is mentioned in Aṭṭhasālinī Commentary that there are 4 causes for CakkhuViññāṇa (Abhidhamma Commentary-Vol.1-pg.321). The cause, Cakkhusamphassa is not mentioned. However, in accordance with the teachings that phassasamudayā vedanāsamudayo = because of the arising of phassa, vedanā arises (Saṃyutta-Vol.2-pg.49), there are 5 present causes shown here, adding in Cakkhusamphassa. }

CakkhuViññāṇa = Seeing - Saññākkhandhā

(Causes from 1 to 7, 9 and 10 are similar to that of the Vedanākkhandhā).

- 8) Cakkhusamphassa (= 8-Saññā=7) is the cause, CakkhuViññāṇa Saññākkhandhā is the effect.

CakkhuViññāṇa = Seeing - Saṅkhārakkhandhā (Cetanā - 1st Way)

(Causes from 1 to 7, 9 and 10 are similar to that of the Vedanākkhandhā).

- 8) Cakkhusamphassa (= 8-Cetanā=7) is the cause, CakkhuViññāṇa Saṅkhārakkhandhā is the effect.

CakkhuViññāṇa = Seeing - Saṅkhārakkhandhā
(Regarding It As 5 Cetasikas - 2nd Way)

(Causes from 1 to 7, 9 and 10 are similar to that of the Vedanākkhandhā).

8) The remaining three Nāma Khandhā is the cause, CakkhuViññāṇa Saṅkhārakkhandhā is the effect.

CakkhuViññāṇa = Seeing - Viññāṇakkhandhā

(Causes from 1 to 5 are similar to that of the Vedanākkhandhā).

Three present causes:

6) NāmaRūpa is the cause, CakkhuViññāṇa Viññāṇakkhandhā is the effect.

7) Āloka is the cause, CakkhuViññāṇa Viññāṇakkhandhā is the effect.

8) Manasikāra (Reflecting = 11) is the cause, CakkhuViññāṇa Viññāṇakkhandhā is the effect.

Nāma = the accompanying 7 Cetasika; Rūpa = Basis Vatthu Rūpa and Rūpārammaṇa.

(Phassa is included in the 7 accompanying Cetasika).

Rūpārammaṇa = Colour Line: Sampaticchana (= Receiving) - 5 Khandhā

1) The 54 types of Rūpa which includes the Basis Hadaya Vatthu of Sampaticchana; and the Rūpārammaṇa are Rūpakhandhā.

2) The Vedanā in the Sampaticchana 11 Nāma dhamma is Vedanākkhandhā.

3) The Saññā in the Sampaticchana 11 Nāma dhamma is Saññākkhandhā.

4) The Cetanā in the Sampaticchana 11 Nāma dhamma is Saṅkhārakkhandhā (1st way).

The remaining 8 Cetasika in the Sampaticchana 11 Nāma dhamma is Saṅkhārakkhandhā (2nd way).

5) The consciousness Viññāṇa in the Sampaticchana 11 Nāma dhamma is Viññāṇakkhandhā.

Discern the Sampaticchana Rūpakhandhā in the same way as that of Pañcadvārāvajjana.

Sampaticchana (= Receiving) - Vedanākkhandhā

The five past causes:

1) Avijjā (=20) is the cause, Sampaticchana Vedanākkhandhā is the effect.

2) Tanhā (=20) is the cause, Sampaticchana Vedanākkhandhā is the effect.

3) Upādāna (=20) is the cause, Sampaticchana Vedanākkhandhā is the effect.

4) Saṅkhāra (34) is the cause, Sampaticchana Vedanākkhandhā is the effect.

5) Kamma Satti force of the Kamma = Saṅkhāra (34) is the cause, Sampaticchana Vedanākkhandhā is the effect.

The three present causes:

6) Vatthu = HadayaVatthu (=54) is the cause, Sampaticchana Vedanākkhandhā is the effect.

7) Object (=Rūpārammaṇa) is the cause, Sampaticchana Vedanākkhandhā is the effect.

8)(i) Cakkhusamphassa (8) is the cause, Sampaticchana Vedanākkhandhā is the effect.

(ii) Sampaticchana Manosamphassa (= 11-Vedanā = 10) is the cause, Sampaticchana Vedanākkhandhā is the effect.

Sampaticchana (= Receiving) - Saññākkhandhā

(Causes from 1 to 7 are similar to that of Vedanākkhandhā).

8)(i) Cakkhusamphassa (8) is the cause, Sampaticchana Saññākkhandhā is the effect.

(ii) Sampatiçchana Manosamphassa (= 11-Saññā = 10) is the cause, Sampatiçchana Saññākkhandhā is the effect.

Sampatiçchana (= Receiving) - Sañkhārakkhandhā
(Cetanā - 1st Way)

(Causes from 1 to 7 are similar to that of Vedanākkhandhā).

8)(i) Cakkhusamphassa (8) is the cause, Sampatiçchana Sañkhārakkhandhā is the effect.

(ii) Sampatiçchana Manosamphassa (= 11-Cetanā = 10) is the cause, Sampatiçchana Sañkhārakkhandhā is the effect.

Sampatiçchana (= Receiving) - Sañkhārakkhandhā
(8 Cetasika - 2nd Way)

(Causes from 1 to 7 are similar to that of Vedanākkhandhā).

8)(i) Cakkhusamphassa (8) is the cause, Sampatiçchana Sañkhārakkhandhā is the effect.

(ii) The remaining three Nāma Khandhā is the cause, Sampatiçchana Sañkhārakkhandhā is the effect.

Sampatiçchana (= Receiving) - Viññāṇakkhandhā

(Discern the five past causes from 1 to 5 as in Vedanākkhandhā.)

6) Cakkhusamphassa (8) is the cause, Sampatiçchana Viññāṇakkhandhā is the effect.

7) Sampatiçchana Nāma+Rūpa is the cause, Sampatiçchana Viññāṇakkhandhā is the effect.

Rūpārammaṇa = Colour Line: Santīraṇa (= Investigating) - 5 Khandhā

1) The 54 types of Rūpa which are together with the Basis Hadaya Vatthu of Santīraṇa and the Rūpārammaṇa are Rūpakkkhandhā.

2) The Vedanā in the Santīraṇa 12 Nāma dhamma is Vedanākkhandhā.

3) The Saññā in the Santīraṇa 12 Nāma dhamma is Saññākkhandhā.

4) The Cetanā in the Santīraṇa 12 Nāma dhamma is Sañkhārakkhandhā (1st way).

The remaining 9 Cetasika in the Santīraṇa 12 Nāma dhamma is Sañkhārakkhandhā (2nd way).

5) The consciousness Viññāṇa in the Santīraṇa 12 Nāma dhamma is Viññāṇakkhandhā.

(NOTES:- If it is Somanassa Vedanā in Santīraṇa, then there are 12 Nāma dhamma; Pīti is accompanying. However, if it is Upekkhā Vedanā, then there are 11 Nāma dhamma; Pīti is not accompanying. If Pīti is accompanying in Javana then it is also accompanying in Santīraṇa. Discern the Santīraṇa Rūpakkkhandhā in the same way as Pañcadvārāvajjana Rūpakkkhandhā.)

Santīraṇa (= Investigating) - Vedanākkhandhā

The five past causes:

1) Avijjā (=20) is the cause, Santīraṇa Vedanākkhandhā is the effect.

2) Tanhā (=20) is the cause, Santīraṇa Vedanākkhandhā is the effect.

3) Upādāna (=20) is the cause, Santīraṇa Vedanākkhandhā is the effect.

4) Sañkhāra (34) is the cause, Santīraṇa Vedanākkhandhā is the effect.

5) Kamma Satti force of the Kamma = Saṅkhāra (34) is the cause, Santīraṇa Vedanākkhandhā is the effect.

The three present causes:

6) Vatthu = Hadaya Vatthu (=54) is the cause, Santīraṇa Vedanākkhandhā is the effect.

7) Object (=Rūpārammaṇa) is the cause, Santīraṇa Vedanākkhandhā is the effect.

8) (i) Cakkhusamphassa (8) is the cause, Santīraṇa Vedanākkhandhā is the effect.

(ii) Sampatiṇṇhana Manosamphassa (11) is the cause, Santīraṇa Vedanākkhandhā is the effect.

(iii) Santīraṇa Manosamphassa (11 or 10)(=12-Vedanā=11 or 11-Vedanā=10) is the cause, Santīraṇa Vedanākkhandhā is the effect.

Santīraṇa (= Investigating) - Saññākkhandhā

(Discern the causes from 1 to 7 as in Vedanākkhandhā.)

8)(i) Cakkhusamphassa (8) is the cause, Santīraṇa Saññākkhandhā is the effect.

(ii) Sampatiṇṇhana Manosamphassa (11) is the cause, Santīraṇa Saññākkhandhā is the effect.

(iii) Santīraṇa Manosamphassa (11 or 10)(=12-Saññā=11 or 11-Saññā=10) is the cause, Santīraṇa Saññākkhandhā is the effect.

Santīraṇa (= Investigating) - Saṅkhārakkhandhā (Cetanā - 1st Way)

(Discern the causes from 1 to 7 as in Vedanākkhandhā.)

8)(i) Cakkhusamphassa (8) is the cause, Santīraṇa Saṅkhārakkhandhā is the effect.

(ii) Sampatiṇṇhana Manosamphassa (11) is the cause, Santīraṇa Saṅkhārakkhandhā is the effect.

(iii) Santīraṇa Manosamphassa (11 or 10)(=12-Cetanā=11 or 11-Cetanā=10) is the cause, Santīraṇa Saṅkhārakkhandhā is the effect.

Santīraṇa (= Investigating) - Saṅkhārakkhandhā (9 or 8 Cetasika - 2nd Way)

(Discern the causes from 1 to 7 as in Vedanākkhandhā.)

8)(i) Cakkhusamphassa (8) is the cause, Santīraṇa Saṅkhārakkhandhā is the effect.

(ii) Sampatiṇṇhana Manosamphassa (11) is the cause, Santīraṇa Saṅkhārakkhandhā is the effect.

(iii) The remaining three Nāma Khandhā is the cause, Santīraṇa Saṅkhārakkhandhā is the effect.

Santīraṇa (= Investigating) - Viññāṇakkhandhā

(Discern the causes from 1 to 5 as in Vedanākkhandhā.)

6)(i) Cakkhusamphassa (8) is the cause, Santīraṇa Viññāṇakkhandhā is the effect.

(ii) Sampatiṇṇhana Manosamphassa (11) is the cause, Santīraṇa Viññāṇakkhandhā is the effect.

7) Santīraṇa Nāma+Rūpa is the cause, Santīraṇa Viññāṇakkhandhā is the effect.

Nāma = the accompanying Cetasika (if it is Somanassa then 11; if it is Upekkhā then 10).

Rūpa = Basis Hadaya Vatthu Rūpa together with 54 types of Rūpa and Rūpārammaṇa.

Rūpārammaṇa = Colour Line: Votthapana (= Deciding) - 5 Khandhā

1) The 54 types of Rūpa which include the Basis Hadaya Vatthu of Votthapana; and the Rūpārammaṇa are Rūpakhandhā.

- 2) The Vedanā in the Votthapana 12 Nāma dhamma is Vedanākkhandhā.
- 3) The Saññā in the Votthapana 12 Nāma dhamma is Saññākkhandhā.
- 4) The Cetanā in the Votthapana 12 Nāma dhamma is Sañkhārakkhandhā (1st way).
The remaining 9 Cetasika in the Votthapana 12 Nāma dhamma is Sañkhārakkhandhā (2nd way).
- 5) The consciousness Viññāṇa in the Votthapana 12 Nāma dhamma is Viññāṇakkhandhā.

(NOTES:- Discern Votthapana Rūpakkhandhā in the same way as in Pañcadvārāvajjana Rūpakkhandhā. As Votthapana is not produced by past causes but is only a functional mind, Kiriya Citta, there are no past cause for all 4 Nāma Khandhā in Votthapana. As they are produced by present causes only, there are only present causes.)

Votthapana (= Deciding) - Vedanākkhandhā

The three present causes:

- 1) Vatthu = HadayaVatthu Rūpa (=54) is the cause, Votthapana Vedanākkhandhā is the effect.
- 2) Object (=Rūpārammaṇa) is the cause, Votthapana Vedanākkhandhā is the effect.
- 3)(i) Cakkhusamphassa (8) is the cause, Votthapana Vedanākkhandhā is the effect.
(ii) Santīraṇa Manosamphassa (12 or 11) is the cause, Votthapana Vedanākkhandhā is the effect.
(iii) Votthapana Manosamphassa (=12-Vedanā=11) is the cause, Votthapana Vedanākkhandhā is the effect.

Votthapana (= Deciding) - Saññākkhandhā

The three present causes:

- 1) Vatthu = HadayaVatthu Rūpa (=54) is the cause, Votthapana Saññākkhandhā is the effect.
- 2) Object (=Rūpārammaṇa) is the cause, Votthapana Saññākkhandhā is the effect.
- 3)(i) Cakkhusamphassa (8) is the cause, Votthapana Saññākkhandhā is the effect.
(ii) Santīraṇa Manosamphassa (12 or 11) is the cause, Votthapana Saññākkhandhā is the effect.
(iii) Votthapana Manosamphassa (=12-Saññā=11) is the cause, Votthapana Saññākkhandhā is the effect.

Votthapana (= Deciding) - Sañkhārakkhandhā (Cetanā - 1st Way)

The three present causes:

- 1) Vatthu = HadayaVatthu Rūpa (=54) is the cause, Votthapana Sañkhārakkhandhā is the effect.
- 2) Object (=Rūpārammaṇa) is the cause, Votthapana Sañkhārakkhandhā is the effect.
- 3)(i) Cakkhusamphassa (8) is the cause, Votthapana Sañkhārakkhandhā is the effect.
(ii) Santīraṇa Manosamphassa (12 or 11) is the cause, Votthapana Sañkhārakkhandhā is the effect.
(iii) Votthapana Manosamphassa (=12-Cetanā=11) is the cause, Votthapana Sañkhārakkhandhā is the effect.

Votthapana (= Deciding) - Sañkhārakkhandhā (9 Cetasika - 2nd Way)

The three present causes:

- 1) Vatthu = HadayaVatthu Rūpa (=54) is the cause, Votthapana Sañkhārakkhandhā is the effect.
- 2) Object (=Rūpārammaṇa) is the cause, Votthapana Sañkhārakkhandhā is the effect.

- 3)(i) Cakkhusamphassa (8) is the cause, Votthapana Saṅkhārakkhandhā is the effect.
(ii) Santūraṇa Manosamphassa (12 or 11) is the cause, Votthapana Saṅkhārakkhandhā is the effect.
(iii) The remaining three Nāma Khandhā is the cause, Votthapana Saṅkhārakkhandhā is the effect.

Votthapana (= Deciding) - Viññāṇakkhandhā

The two present causes:

- 1)(i) Cakkhusamphassa (8) is the cause, Votthapana Viññāṇakkhandhā is the effect.
(ii) Santūraṇa Manosamphassa (12 or 11) is the cause, Votthapana Viññāṇakkhandhā is the effect.
2) Votthapana Nāma+Rūpa is the cause, Votthapana Viññāṇakkhandhā is the effect.
Nāma = 11 Cetasika which accompany with Votthapana.
Rūpa = Hadaya Vatthu Rūpa together with 54 types of Rūpa and Rūpārammaṇa.

Javanapaṭipādaka - Manasikāra

If the decision of this Votthapana on the object is of such type: pleasant (iṭṭha), unpleasant (aniṭṭha) ...etc., then -- as it is wrong attention = Ayoniso Manasikāra -- Akusala Javana will arise accordingly. However, Votthapana in Pañcadvāra Vīthi cannot actually decide that the object is pleasant, unpleasant, permanent, happiness, atta, beautiful...etc (iṭṭha, aniṭṭha, nicca, sukha, atta, subha...etc). After having decided on the object as pleasant, unpleasant, permanent, happiness, atta, beautiful...etc for many times by preceding Manodvāra Vīthis, then -- as the arising of the subsequent Pañcadvāra Vīthis are supported by those preceding Manodvāra Vīthis by means of powerful dependence, Upanissaya paccayasatti -- the Votthapana included in those subsequent Pañcadvāra Vīthis arise as if deciding that the object is pleasant, unpleasant, permanent, happiness, atta, beautiful...etc. This is Ayoniso Manasikāra. With that Ayoniso Manasikāra as the fundamental cause, Akusala Javanas arise subsequent to that Votthapana. Furthermore, if the decision of Votthapana is of such types as Rupārammaṇa-Colour ...etc., then -- as it is Yoniso Manasikāra -- Kusala Javana will arise subsequent to that Votthapana. In this case also, take note that Votthapana cannot actually decide; but is as if deciding. Therefore, Votthapana is called JavanaPaṭipādaka Manasikāra = the attention on the object which is the fundamental cause of Javana (Abhidhamma Commentary-Vol.1-pg.177 Burmese script). Here the discernment in Kusala Javanas, after having linked the causal relationships, which has Yoniso Manasikāra as the fundamental cause will be shown first.

(The above are from the new guide book while the followings are from the old guide book under the same heading:)

If the decision of the Votthapana decides it as permanent-happiness-atta-beautiful..etc, then -- as that is wrong attention = Ayoniso Manasikāra -- subsequent to the Votthapana, Akusala Javana will occur. If the decision of Votthapana decides it as Rūpārammaṇa-Colour...etc, then -- as it is Yoniso Manasikāra -- Kusala Javana will occur subsequent to the Votthapana. Therefore Votthapana is called JavanaPaṭipādaka Manasikāra = the attention which is the fundamental cause of Javana. The discernment in Kusala Javana, having linked the causal relationships, which fundamental cause is Yoniso Manasikāra will be shown first.

Rūpārammaṇa = Colour Line Kusala 1st Javana 5 Khandhā

- 1) The 54 types of Rūpa which include the Basis Hadaya Vatthu of Kusala 1st Javana; and the Rūpārammaṇa are Rūpakhandhā.

- 2) The Vedanā in the 1st Javana 34 Nāma dhamma is Vedanākkhandhā.
- 3) The Saññā in the 1st Javana 34 Nāma dhamma is Saññākkhandhā.
- 4) The Cetanā in the 1st Javana 34 Nāma dhamma is Sañkhārakkhandhā (1st way).
The remaining 31 Cetasika in the 1st Javana 34 Nāma dhamma is Sañkhārakkhandhā (2nd way).
- 5) The consciousness Viññāṇa in the 1st Javana 34 Nāma dhamma is Viññāṇakkhandhā.

(NOTES: Discern the above Kusala 1st Javana Rūpakkhandhā as in the Pañcadvārāvajjana Rūpakkhandhā. As Javana Nāma dhamma are not produced by past causes but is produced by present causes only, there is no past causes in Javana Nāma dhamma; only present causes exist.)

Mahākusala 1st Javana - Vedanākkhandhā

The four present causes:

- 1) Vatthu = HadayaVatthu Rūpa (=54) is the cause, 1st Javana Vedanākkhandhā is the effect.
- 2) Object (=Rūpārammaṇa) is the cause, 1st Javana Vedanākkhandhā is the effect.
- 3)(i) Cakkhusamphassa (8) is the cause, 1st Javana Vedanākkhandhā is the effect.
(ii) 1st Javana Manosamphassa (34-Vedanā=33) is the cause, 1st Javana Vedanākkhandhā is the effect.
- 4) Yoniso Manasikāra (= Votthapana = 12) is the cause, 1st Javana Vedanākkhandhā is the effect.

Mahākusala 1st Javana - Saññākkhandhā

The four present causes:

- 1) Vatthu = HadayaVatthu Rūpa (=54) is the cause, 1st Javana Saññākkhandhā is the effect.
- 2) Object (=Rūpārammaṇa) is the cause, 1st Javana Saññākkhandhā is the effect.
- 3)(i) Cakkhusamphassa (8) is the cause, 1st Javana Saññākkhandhā is the effect.
(ii) 1st Javana Manosamphassa (34-Saññā=33) is the cause, 1st Javana Saññākkhandhā is the effect.
- 4) Yoniso Manasikāra (= Votthapana = 12) is the cause, 1st Javana Saññākkhandhā is the effect.

Mahākusala 1st Javana - Sañkhārakkhandhā (Cetanā - 1st Way)

The four present causes:

- 1) Vatthu = HadayaVatthu Rūpa (=54) is the cause, 1st Javana Sañkhārakkhandhā is the effect.
- 2) Object (=Rūpārammaṇa) is the cause, 1st Javana Sañkhārakkhandhā is the effect.
- 3)(i) Cakkhusamphassa (8) is the cause, 1st Javana Sañkhārakkhandhā is the effect.
(ii) 1st Javana Manosamphassa (34-Cetanā=33) is the cause, 1st Javana Sañkhārakkhandhā is the effect.
- 4) Yoniso Manasikāra (= Votthapana = 12) is the cause, 1st Javana Sañkhārakkhandhā is the effect.

Mahākusala 1st Javana - Sañkhārakkhandhā (31 Cetasika - 2nd Way)

The four present causes:

- 1) Vatthu = HadayaVatthu Rūpa (=54) is the cause, 1st Javana Sañkhārakkhandhā is the effect.
- 2) Object (=Rūpārammaṇa) is the cause, 1st Javana Sañkhārakkhandhā is the effect.
- 3)(i) Cakkhusamphassa (8) is the cause, 1st Javana Sañkhārakkhandhā is the effect.
(ii) The remaining three Nāma Khandhā is the cause, 1st Javana Sañkhārakkhandhā is the effect.
- 4) Yoniso Manasikāra (= Votthapana = 12) is the cause, 1st Javana Sañkhārakkhandhā is the effect.

Mahākusala 1st Javana - Viññāṅkhandhā

- 1) Cakkhusamphassa (8) is the cause, 1st Javana Viññāṅkhandhā is the effect.
- 2) Nāma+Rūpa is the cause, 1st Javana Viññāṅkhandhā is the effect.
- 3) Yoniso Manasikāra (= Votthapana = 12) is the cause, 1st Javana Viññāṅkhandhā is the effect.
Nāma = the accompanying 33 Cetasika;
Rūpa = 54 types of Rūpa which include the Basis Hadaya Vatthu Rūpa; and Rūpārammaṇa.

(NOTES: If there is Upekkhā Vedanā in Javana then Pīti is not included; subtract Pīti from the above 34, as the case may be. If there is no Nāṇa, then subtract Nāṇa. If both Nāṇa and Pīti are not included, then subtract both. Except Vedanā-Saññā-Viññāṇa, the remaining Cetasika, be it a few or many, are called Saṅkhārakkhandhā.

As for the 2nd Javana -- as the Buddha taught in Paṭṭhāna that **Purimā purimā kusalā dhammā pacchimānaṃ pacchimānaṃ kusalānaṃ dhammānaṃ anantara paccayena paccayo...**etc (Paṭṭhāna-Vol.1-pg.3 Burmese script) -- the preceding Javana is the Anantara cause of the subsequent Javana. In other words, **Yesaṃ yesaṃ dhammānaṃ anantarā ye ye dhammā uppajjanti citta-cetasikā dhammā, te te dhammā tesam tesam dhammānaṃ anantarapaccayena paccayo** (Paṭṭhāna-Vol.1-pg.3 Burmese script) -- in accordance with this teaching, the preceding Citta = the preceding Nāma dhamma group is the Anantara cause of the subsequent Citta = the subsequent Nāma dhamma group. One must also discern the Anantara cause in 2nd Javana...etc and Tadārammaṇas. If that is so, one may ask "Isn't there Anantara cause for the 1st Javana". There is. Votthapana is the Anantara cause of 1st Javana. However, as Votthapana is called Yoniso Manasikāra here, it is not mentioned again. In the following only Mahā Kusala 2nd Javana Vedanākkhandhā will be shown as an example. Discern the remaining Nāma Khandhā and the remaining Javanas and Tadārammaṇa base on this method. Do not forget that it is to discern after having grouped into 5 Khandhas in every Javana mind moment, as well as every Tadārammaṇa mind moment.)

Mahākusala 2nd Javana - Vedanākkhandhā

The four present causes:

- 1) Vatthu = HadayaVatthu Rūpa (=54) is the cause, Vedanākkhandhā is the effect.
- 2) Object (=Rūpārammaṇa) is the cause, Vedanākkhandhā is the effect.
- 3)(i) Cakkhusamphassa (8) is the cause, Vedanākkhandhā is the effect.
(ii) 1st Javana Manosamphassa (=34) is the cause, Vedanākkhandhā is the effect.
(iii) 2nd Javana Manosamphassa (=34-Vedanā=33) is the cause, Vedanākkhandhā is the effect.
- 4) Yoniso Manasikāra (= Votthapana = 12) is the cause, Vedanākkhandhā is the effect.

(Understand that in No. 3(ii) above:

- 1) the Anantara cause in the 3rd Javana is 2nd Javana,
- 2) the Anantara cause in the 4th Javana is 3rd Javana,
- 3) the Anantara cause in the 5th Javana is 4th Javana,
- 4) the Anantara cause in the 6th Javana is 5th Javana,
- 5) the Anantara cause in the 7th Javana is 6th Javana,
- 6) the Anantara cause in the 1st Tadārammaṇa is 7th Javana,
- 7) the Anantara cause in the 2nd Tadārammaṇa is 1st Tadārammaṇa.

Rūpārammaṇa = Colour Line - Tadārammaṇa 5 Khandhā

- 1) The 54 types of Rūpa which include the Basis Hadaya Vatthu of Tadārammaṇa; and the Rūpārammaṇa are Rūpakkhandhā.

- 2) The Vedanā in the Mahā Vipāka Tadārammaṇa 34 Nāma dhamma is Vedanākkhandhā.
- 3) The Saññā in the Mahā Vipāka Tadārammaṇa 34 Nāma dhamma is Saññākkhandhā.
- 4) The Cetanā in the Mahā Vipāka Tadārammaṇa 34 Nāma dhamma is Saṅkhārakkhandhā (1st way).

The remaining 31 Cetasika in the Mahā Vipāka Tadārammaṇa 34 Nāma dhamma is Saṅkhārakkhandhā (2nd way).

- 5) The consciousness Viññāṇa in the Mahā Vipāka Tadārammaṇa 34 Nāma dhamma is Viññāṇakkhandhā.

Discern Tadārammaṇa Rūpakkhanda in the same way as Pañcadvārāvajjana Rūpakkhanda.

Mahā Vipāka 1st Tadārammaṇa - Vedanākkhandhā

The five past causes:

- 1) Avijjā (=20) is the cause, 1st Tadārammaṇa Vedanākkhandhā is the effect.
- 2) Taṇhā (=20) is the cause, 1st Tadārammaṇa Vedanākkhandhā is the effect.
- 3) Upādāna (=20) is the cause, 1st Tadārammaṇa Vedanākkhandhā is the effect.
- 4) Saṅkhāra (34) is the cause, 1st Tadārammaṇa Vedanākkhandhā is the effect.
- 5) Kamma Satti force of the Kamma = Saṅkhāra (34) is the cause, 1st Tadārammaṇa Vedanākkhandhā is the effect.

The three present causes:

- 6) Vatthu = HadayaVatthu (=54) is the cause, 1st Tadārammaṇa Vedanākkhandhā is the effect.
- 7) Object (=Rūpārammaṇa) is the cause, 1st Tadārammaṇa Vedanākkhandhā is the effect.
- 8)(i) Cakkhusamphassa (8) is the cause, 1st Tadārammaṇa Vedanākkhandhā is the effect.
 - (ii) 7th Javana Manosamphassa (=34) is the cause, 1st Tadārammaṇa Vedanākkhandhā is the effect.
 - (iii) 1st Tadārammaṇa Manosamphassa (34-Vedanā=33) is the cause, 1st Tadārammaṇa Vedanākkhandhā is the effect.

Discernment for the remaining Nāma Khandhā will be the same as Vedanākkhandhā except for the following differences:

In 1st Tadārammaṇa Saññākkhandhā No. 8(iii) it is 1st Tadārammaṇa Manosamphassa =34-Saññā=33.

In 1st Tadārammaṇa Saṅkhārakkhandhā No. 8(iii) it is 1st Tadārammaṇa Manosamphassa =34-Cetanā=33 (1st way).

In 1st Tadārammaṇa Saṅkhārakkhandhā No. 8(iii) it is the remaining three Nāma Khandhā (=Vedanā, Saññā and Viññāṇa).

Mahā Vipāka 1st Tadārammaṇa - Viññāṇakkhandhā

(Discern the causes from 1 to 5 as in Vedanākkhandhā.)

- 6) (i) Cakkhusamphassa (8) is the cause, 1st Tadārammaṇa Viññāṇakkhandhā is the effect.
 - (ii) 7th Javana Manosamphassa (=34) is the cause, 1st Tadārammaṇa Viññāṇakkhandhā is the effect.

- 7) 1st Tadārammaṇa NāmaRūpa is the cause, 1st Tadārammaṇa Viññāṇakkhandhā is the effect.

Nāma = the accompanying 33 Cetasika; Rūpa = Basis Hadaya Vatthu Rūpa together with 54 types of Rūpa and the Rūpārammaṇa.

If the MahāVipāka Tadārammaṇa is of Upekkhā Vedanā then Pīti is not included; it is 33 Nāma dhammas. If it is not accompanied by Nāṇa, then as Nāṇa is not included it is 33 Nāma dhamma. If both Nāṇa and Pīti are not accompanying then it is 32 Nāma dhamma. The differences in the

quantity of Cetasika is according to whether it is Somanassa or Upekkhā or Nāṇasampayutta or Nāṇavippayutta. In Saṅkhārakkhandhā 2nd way the quantity of Cetasika may be increased or decreased accordingly. If the Tadārammaṇa is Ahetuka Kusala Vipāka Somanassa Santīraṇa Tadārammaṇa then there are 12 Nāma dhamma. If it is Ahetuka Kusala Vipāka Upekkhā Santīraṇa Tadārammaṇa, then there are 11 Nāma dhamma. If it is Ahetuka Tadārammaṇa then the quantity of Cetasika in Saṅkhārakkhandhā 2nd way can vary. Discern base on these methods. As the Anantara cause of the 2nd Tadārammaṇa is the 1st Tadārammaṇa, in the Manosamphassa which is cause No. 8(ii), the quantity of Nāma dhamma can be changed accordingly as 34 or 33, or 33 or 32, or 12 or 11, or 11. Bear it in mind and discern base on these methods.

Manodvāra Vīthis Which Take Rūpārammaṇa As Object

The methods of discerning causal relationships in the 5 Khandhā of every Vīthi mind moment in Kusala Javana Cakkhudvāra Vīthi are now already shown as an example. Based on these methods one should be able to discern the causes and effects in other Kusala Javana Cakkhudvāra Vīthis Nāma dhamma groups in the same way. Then, subsequent to Cakkhudvāra Vīthi, after Bhavaṅgas occurred in between, the Manodvāra Vīthi mind processes which continue to take Rūpārammaṇa as the object arise. In this case, discern the Bhavaṅga 5 Khandhā in the same way as in the Bhavaṅga 5 Khandhā mentioned earlier. Only the Vedanākkhandhā of Manodvārāvajjana and Javana will be further shown as an example. The grouping of the 5 Khandhā in Manodvārāvajjana is similar to the grouping of the 5 Khandhā in Votthapana. The grouping of the 5 Khandhā in Javana and Tadārammaṇa is similar to the grouping of the 5 Khandhā in Cakkhudvāra Vīthi Javana and Tadārammaṇa.

Manodvārāvajjana - Vedanākkhandhā

The three present causes:

- 1) Vatthu = Hadaya Vatthu Rūpa (=54) is the cause, Manodvārāvajjana Vedanākkhandhā is the effect.
- 2) Object (=Rūpārammaṇa) is the cause, Manodvārāvajjana Vedanākkhandhā is the effect.
- 3)(i) Cakkhusamphassa (8) is the cause, Manodvārāvajjana Vedanākkhandhā is the effect.
 - (ii) Bhavaṅga Manosamphassa (= 34) is the cause, Manodvārāvajjana Vedanākkhandhā is the effect.
 - (iii) Manodvārāvajjana Manosamphassa (=12-Vedanā=11) is the cause, Manodvārāvajjana Vedanākkhandhā is the effect.

Mahā Kusala 1st Javana - Vedanākkhandhā

The four present causes:

- 1) Vatthu = Hadaya Vatthu Rūpa (=54) is the cause, 1st Javana Vedanākkhandhā is the effect.
- 2) Object (=Rūpārammaṇa) is the cause, 1st Javana Vedanākkhandhā is the effect.
- 3)(i) Cakkhusamphassa (8) is the cause, 1st Javana Vedanākkhandhā is the effect.
 - (ii) Bhavaṅga Manosamphassa (34) is the cause, 1st Javana Vedanākkhandhā is the effect.
 - (iii) 1st Javana Manosamphassa (34-Vedanā=33) is the cause, 1st Javana Vedanākkhandhā is the effect.
- 4) Yoniso Manasikāra (= Votthapana = 12) is the cause, 1st Javana Vedanākkhandhā is the effect.

The four present causes:

- 1) Vatthu = HadayaVatthu Rūpa (=54) is the cause, 2nd Javana Vedanākkhandhā is the effect.
- 2) Object (=Rūpārammaṇa) is the cause, 2nd Javana Vedanākkhandhā is the effect.
- 3)(i) Cakkhusamphassa (8) is the cause, 2nd Javana Vedanākkhandhā is the effect.
(ii) Bhavaṅga Manosamphassa (34) is the cause, 2nd Javana Vedanākkhandhā is the effect.
(iii) 1st Javana Manosamphassa (=34) is the cause, 2nd Javana Vedanākkhandhā is the effect.
(iv) 2nd Javana Manosamphassa (=34-Vedanā=33) is the cause, 2nd Javana Vedanākkhandhā is the effect.
- 4) Yoniso Manasikāra (= Votthapana = 12) is the cause, 2nd Javana Vedanākkhandhā is the effect.

Discern the remaining Khandhā as well as the remaining Javana and Tadārammaṇa base on the these methods. One should have already understand about it.

Explanations

Yampidaṃ cakkhusamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukahaṃ va (Saṃyutta Nikāya-Vol.2-pg.248 Burmese script).

Cakkhusamphassapaccayā uppajjati vedayitanti cakkhusamphassaṃ mūlapaccayaṃ katvā uppannā sampaṭicchana-santīraṇa-votthabbana-javanavedanā. Cakkhuvīññāṇasampayuttāya pana vattabbameva natthi. Sotadvārādivedanāpaccayādīsipi eseva nayo (Saṃyutta Commentary-Vol.3-pg.5).

Yampidaṃ manosamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā (Saṃyutta-Vol.2-pg.248).

Manosamphassoti bhavaṅgasahajāto samphasso. Vedayitanti javanasahajātā vedanā. Sahāvajjanena bhavaṅgasahajātāpi vaṭṭati yeva...

Yamidaṃ = (yampidaṃ) cakkhusamphassapaccayā uppajjati vedanāgatam saññāgatam saṅkhāragatam viññāgatam (Majjhima Nikāya-Vol.3-pg.325 Burmese script).

Yamidaṃ manosamphassapaccayā uppajjati vedanāgatam saññāgatam saṅkhāragatam viññāgatam (Majjhima Nikāya-Vol.3-pg.326 Burmese script).

Sahāvajjanavedanāya javanavedanā "vedayita"nti adhippetā.

Bhavaṅgasampayuttāya pana vedanāya gahaṇe vattabbameva natthi (Saṃyutta sub-commentary Ṭika-Vol.2-pg.286).

In accordance with the above Pāli Text, commentary and sub-commentary, the Vedanas of CakkhuViññāṇa, Sampaṭicchana, Santīraṇa, Votthabbana, Javana and Tadārammaṇa which arise having Cakkhusamphassa as the fundamental cause are Cakkhusamphassapaccayā vedanā. In accordance with Cūḷa Rahulovāda Sutta mentioned above, Cakkhusamphassa produce not just Vedanā only but all 4 Nāma Khandhā which are Vedanā, Saññā, Saṅkhāra and Viññāṇa -- Yamidaṃ cakkhusamphassapaccayā uppajjati vedanāgatam saññāgatam saṅkhāragatam viññāgatam. Therefore take note that the Cakkhusamphassa accompanying CakkhuViññāṇa supports so that the 4 Nāma Khandhā of each respective CakkhuViññāṇa, Sampaṭicchana, Santīraṇa, Votthapana, Javana and Tadārammaṇa arises. Although the Commentary mentioned that in Cakkhusamphassa supporting the Nāma dhamma produced by Cakkhusamphassa, it supports only in Samāna Vīthi = same Vīthi = Cakkhudvāra Vīthi, the Commentary also did not reject that -- "Cakkhusamphassapaccayā vedanākkhandho atthi anupādinna anupādāniyo asaṃkiliṭṭha asaṃkilesiko avitakka avicāro" -- Cakkhusamphassa supports Nānā = different Vīthi = the Manodvāra Vīthi which continue to take the Rūpārammaṇa as object. As the supporting of Cakkhusamphassa to the Nāma dhamma group in the Samāna Vīthi = same Vīthi = Cakkhudvāra Vīthi is certain, the Commentary mentioned that Cakkhusamphassa support the Cakkhudvāra Vīthi Nāma dhamma group (Mūla Tika-Vol.2-pg.30). The research on meditators supports the

explanation of the sub-commentary. Take note that it is similar that Sotasamphassa support Sotadvāra Vīthi and Manodvāra Vīthi which take Saddārammaṇa as object.

MANOSAMPHASSA:- The Phassa accompanying with the Bhavaṅga close to Manodvārāvajjana which support the Manodvārāvajjana by means of Anantara Satti is Manosamphassa. This Manosamphassa also supports so that the Manodvāra Vīthi Nāma dhamma group, which are Manodvārāvajjana-Javana-(Tadārammaṇa), arise. If it is Appanā Vīthi, the Manosamphassa support so that Manodvārāvajjana and Upācāra Samādhi Javana-Appanā Javana arise. Therefore it is shown that Cakkhusamphassa, Bhavaṅga Manosamphassa and the Sampayutta Manosamphassa support the Manodvāra Vīthi Nāma dhamma group which take Rūpārammaṇa as object are shown. In 2nd Javana...etc., the Anantara Manosamphassa causes are added.

That being so, discern the causes and effects, after having seen by insight the causal relationships between the causes and effects in Cakkhusamphassa, Anantara Manosamphassa and SahajātaSampayutta Manosamphassa supporting the appropriate Nāma Khandhā; as well as in the support by Cakkhusamphassa, Bhavaṅga Manosamphassa, Anantara Manosamphassa and SahajātaSampayutta Manosamphassa in Manodvārika Nāma dhamma group which continue to take the Rūpārammaṇa as object.

Now the discernment of causes and effects by the 5 Khandhā method in every mind moment of the Cakkhudvāra- and Manodvāra- Akusala Javana Vīthis which take Rūpārammaṇa as object will be further shown.

Rūpārammaṇa Colour Line - Akusala Group

In the Cakkhudvāra and Manodvāra Akusala Vīthis which take Rūpārammaṇa as the object, the discernment of Pañcadvārāvajjana, Cakkhu Viññāṇa, Sampatiçchana, Santīraṇa, Votthapana, Tadārammaṇa, (Bhavaṅga), Manodvārāvajjana...etc are the same with the discernment of Kusala Javana Vīthis. As there are a little differences in Javana only, the Lobha-Diṭṭhi group (20 Nāma dhamma) will be shown as an example. In the Akusala Javana Nāma dhamma group, like the Kusala Javana Nāma dhamma group, there is no past cause; there is only present causes.

Rūpārammaṇa = Colour Line: (Lobha-Diṭṭhi Group) Javana - 5 Khandhā

- 1) The 54 types of Rūpa which include the Basis Hadaya Vatthu of Javana and the Rūpārammaṇa are Rūpakkhandhā.
- 2) The Vedanā in the Lobha-Diṭṭhi group Javana 20 Nāma dhamma is Vedanākkhandhā.
- 3) The Saññā in the Lobha-Diṭṭhi group Javana 20 Nāma dhamma is Saññākkhandhā.
- 4) The Cetanā in the Lobha-Diṭṭhi group Javana 20 Nāma dhamma is Saṅkhārakkhandhā (1st way).
The remaining 17 Cetasika in the Lobha-Diṭṭhi group Javana 20 Nāma dhamma is Saṅkhārakkhandhā (2nd way).
- 5) The consciousness Viññāṇa in the Lobha-Diṭṭhi group Javana 20 Nāma dhamma is Viññāṇakkhandhā.

Discern the Javana Rūpakkhandhā base on the methods in Pañcadvārāvajjana Rūpakkhandhā.

Lobha-Diṭṭhi Group 1st Javana - Vedanākkhandhā (Cakkhudvāra Vīthi)

The four present causes:

- 1) Vatthu = HadayaVatthu Rūpa (=54) is the cause, 1st Javana Vedanākkhandhā is the effect.
- 2) Object (=Rūpārammaṇa) is the cause, 1st Javana Vedanākkhandhā is the effect.
- 3)(i) Cakkhusamphassa (8) is the cause, 1st Javana Vedanākkhandhā is the effect.
(ii) 1st Javana Manosamphassa (20-Vedanā=19) is the cause, 1st Javana Vedanākkhandhā is the effect.
- 4) Ayoniso Manasikāra (= Votthapana = 12) is the cause, 1st Javana Vedanākkhandhā is the effect.
(If the attention and decision of the Votthapana on Rūpārammaṇa is as permanent or happy or atta or beautiful...etc , then -- as it is Ayoniso Manasikāra -- Akusala Javana will occur accordingly.)

Lobha-Diṭṭhi Group 1st Javana - Viññāṇakkhandhā
(Cakkhudvāra Vīthi)

- 1) Cakkhusamphassa (8) is the cause, 1st Javana Viññāṇakkhandhā is the effect.
- 2) NāmaRūpa is the cause, 1st Javana Viññāṇakkhandhā is the effect.
- 3) Ayoniso Manasikāra(= Votthapana = 12) is the cause, 1st Javana Vedanākkhandhā is the effect.
Nāma = the accompanying 19 Cetasika; Rūpa = 54 types of Rūpa which include the Basis Hadaya Vatthu Rūpa; and the Rūpārammaṇa.

Lobha-Diṭṭhi Group 2nd Javana - Vedanākkhandhā
(Cakkhudvāra Vīthi)

The four present causes:

- 1) Vatthu = HadayaVatthu Rūpa (=54) is the cause, 2nd Javana Vedanākkhandhā is the effect.
- 2) Object (=Rūpārammaṇa) is the cause, 2nd Javana Vedanākkhandhā is the effect.
- 3)(i) Cakkhusamphassa (8) is the cause, 2nd Javana Vedanākkhandhā is the effect.
(ii) 1st Javana Manosamphassa (20) is the cause, 2nd Javana Vedanākkhandhā is the effect.
(iii) 2nd Javana Manosamphassa (20-Vedanā=19) is the cause, 2nd Javana Vedanākkhandhā is the effect.
- 4) Ayoniso Manasikāra (= Votthapana = 12) is the cause, 2nd Javana Vedanākkhandhā is the effect.

Lobha-Diṭṭhi Group 2nd Javana - Viññāṇakkhandhā
(Cakkhudvāra Vīthi)

The three present causes:

- 1)(i) Cakkhusamphassa (8) is the cause, 2nd Javana Viññāṇakkhandhā is the effect.
(ii) 1st Javana Manosamphassa (20) is the cause, 2nd Javana Viññāṇakkhandhā is the effect.
- 2) Nāma+Rūpa is the cause, 2nd Javana Viññāṇakkhandhā is the effect.
- 3) Ayoniso Manasikāra(= Votthapana = 12) is the cause, 2nd Javana Vedanākkhandhā is the effect.
Nāma = the accompanying 19 Cetasika; Rūpa = 54 types of Rūpa which include the Basis Hadaya Vatthu Rūpa; and the Rūpārammaṇa.

Take Note Of These

One can understand the discernment of the causes and effects by 5 Khandhā method in every mind moment in the Akusala Javana Vīthis which are Cakkhudvāra Vīthi and Manodvāra Vīthi in the Rūpārammaṇa line, linking the causal relationships based on the above methods. If the meditator understands the said discernment for both the Kusala Javana Vīthi and Akusala Javana Vīthi in Rūpārammaṇa line then he can change to discern another line such as Saddārammaṇa line. It is

assumed that the meditator will be able to understand the increasing or decreasing of the quantity of Cetasika according to the number of accompanying Cetasika. Take note that according to quantity of accompanying Cetasika in each mind moment, there are changes in Saṅkhārakkhandhā and Sahajāta Manosamphassa. If the meditator has only little basic knowledge of Abhidhamma or has not study Abhidhamma before, then the help of a teacher is necessary. Therefore, some of the differences will be shown.

Changes

- 2) In Saddārammaṇa line: as for Object , change it to Saddārammaṇa in place of Rūpārammaṇa; and as for Cakkhusamphassa change it to Sotasamphassa.
- 3) In Gandhārammaṇa line: in Object , change it to Gandhārammaṇa; and in Phassa change it to Ghānasamphassa.
- 4) In Rasārammaṇa line: in Object , change it to Rasārammaṇa; and in Phassa change it to Jivhāsamphassa.
- 5) In Phoṭṭhabbārammaṇa line: in Object , change it to Phoṭṭhabbārammaṇa; and in Phassa change it to Kāyasamphassa.

Saddārammaṇa = Sound Line: Pañcadvārāvajjana - Vedanākkhandhā

The three present causes:

- 1) Vatthu = Hadaya Vatthu Rūpa (= 54) is the cause, Pañcadvārāvajjana Vedanākkhandhā is the effect.
- 2) Object (= Saddārammaṇa) is the cause, Pañcadvārāvajjana Vedanākkhandhā is the effect.
- 3) (i) Bhavaṅga Manosamphassa (34) is the cause, Pañcadvārāvajjana Vedanākkhandhā is the effect.
(ii) Pañcadvārāvajjana Manosamphassa (11-Vedanā=10) is the cause, Pañcadvārāvajjana Vedanākkhandhā is the effect.

To this extent, the meditator can understand it for the remaining Nāma Khandhā. Only one or two Khandhās in some mind moment will be further shown so as to know the method. However at the time of meditation it is to discern all 5 Khandhā in every mind moment completely.

Saddārammaṇa = Sound Line: SotaViññāṇa (= Hearing) - Vedanākkhandhā

The five past causes:

- 1) Avijjā (=20) is the cause, SotaViññāṇa Vedanākkhandhā is the effect.
- 2) Taṇhā (=20) is the cause, SotaViññāṇa Vedanākkhandhā is the effect.
- 3) Upādāna (=20) is the cause, SotaViññāṇa Vedanākkhandhā is the effect.
- 4) Saṅkhāra (34) is the cause, SotaViññāṇa Vedanākkhandhā is the effect.
- 5) Kamma Satti force of the Kamma = Saṅkhāra (34) is the cause, SotaViññāṇa Vedanākkhandhā is the effect.

The five present causes:

- 6) Vatthu = SotaVatthu (=54) is the cause, SotaViññāṇa Vedanākkhandhā is the effect.
- 7) Object (=Saddārammaṇa) is the cause, SotaViññāṇa Vedanākkhandhā is the effect.
- 8) Sotasamphassa (= 8-Vedanā=7) is the cause, SotaViññāṇa Vedanākkhandhā is the effect.
- 9) Ākāsa = space is the cause, SotaViññāṇa Vedanākkhandhā is the effect.
- 10) Manasikāra = Pañcadvārāvajjana = 11 is the cause, SotaViññāṇa Vedanākkhandhā is the effect.

{ĀKĀSA: There must be Ākāsa = space between Sota Pasāda and Saddārammaṇa. Only if that Ākāsa dhātu is being dependent upon then SotaViññāṇa can come to arise. Without that Ākāsa dhātu then SotaViññāṇa cannot arise. It is right that in the one whose ears are blocked or being blocked SotaViññāṇa cannot arise. Therefore Ākāsa dhātu is also one of the causes for the arising of SotaViññāṇa Nāma dhamma group. (Abhidhamma Commentary-Vol.2-pg.322 Burmese script)}

Saddārammaṇa = Sound Line: Sampaticchana (= Receiving)
Saṅkhārakkhandhā (2nd Way)

The five past causes:

- 1) Avijjā (=20) is the cause, Sampaticchana Saṅkhārakkhandhā is the effect.
- 2) Taṇhā (=20) is the cause, Sampaticchana Saṅkhārakkhandhā is the effect.
- 3) Upādāna (=20) is the cause, Sampaticchana Saṅkhārakkhandhā is the effect.
- 4) Saṅkhāra (34) is the cause, Sampaticchana Saṅkhārakkhandhā is the effect.
- 5) Kamma Satti force of the Kamma = Saṅkhāra (34) is the cause, Sampaticchana Saṅkhārakkhandhā is the effect.

The three present causes:

- 6) Vatthu = HadayaVatthu Rūpa (=54) is the cause, Sampaticchana Saṅkhārakkhandhā is the effect.
- 7) Object (=Saddārammaṇa) is the cause, Sampaticchana Saṅkhārakkhandhā is the effect.
- 8)(i) Sotasamphassa (8) is the cause, Sampaticchana Saṅkhārakkhandhā is the effect.
(ii) The remaining three Nāma Khandhā is the cause, Sampaticchana Saṅkhārakkhandhā is the effect.

Saddārammaṇa = Sound Line: Sampaticchana (= Receiving)
Viññāṇakkhandhā

The five past causes:

- 1) Avijjā (=20) is the cause, Sampaticchana Viññāṇakkhandhā is the effect.
- 2) Taṇhā (=20) is the cause, Sampaticchana Viññāṇakkhandhā is the effect.
- 3) Upādāna (=20) is the cause, Sampaticchana Viññāṇakkhandhā is the effect.
- 4) Saṅkhāra (34) is the cause, Sampaticchana Viññāṇakkhandhā is the effect.
- 5) Kamma Satti force of the Kamma = Saṅkhāra (34) is the cause, Sampaticchana Viññāṇakkhandhā is the effect.

The two present causes:

- 6)(i) Sotasamphassa (8) is the cause, Sampaticchana Viññāṇakkhandhā is the effect.
- 7) Nāma+Rūpa is the cause, Sampaticchana Viññāṇakkhandhā is the effect.
Nāma = the accompanying 10 Cetasika;
Rūpa = Hadaya Vatthu together with 54 types of Rūpa and Saddārammaṇā.

Saddārammaṇa = Sound Line: Santīraṇa (= Investigating)
Vedanākkhandhā

The five past causes:

- 1) Avijjā (=20) is the cause, Santīraṇa Vedanākkhandhā is the effect.
- 2) Taṇhā (=20) is the cause, Santīraṇa Vedanākkhandhā is the effect.
- 3) Upādāna (=20) is the cause, Santīraṇa Vedanākkhandhā is the effect.
- 4) Saṅkhāra (34) is the cause, Santīraṇa Vedanākkhandhā is the effect.
- 5) Kamma Satti force of the Kamma = Saṅkhāra (34) is the cause, Santīraṇa Vedanākkhandhā is the effect.

The three present causes:

- 6) Vatthu = HadayaVatthu (=54) is the cause, Santīraṇa Vedanākkhandhā is the effect.
 7) Object (=Rūpārammaṇa) is the cause, Santīraṇa Vedanākkhandhā is the effect.
 8)(i) Sotasamphassa (= 8) is the cause, Santīraṇa Vedanākkhandhā is the effect.
 (ii) Sampaticchana Manosamphassa (11) is the cause, Santīraṇa Vedanākkhandhā is the effect.
 (iii) Santīraṇa Manosamphassa (=12-Vedanā=11) is the cause, Santīraṇa Vedanākkhandhā is the effect.

(The above are shown as examples only, so that one can understand it. To this extent, it is assumed that the meditator can understand the discernment in Saddārammaṇa line. The discernment of the causes and effects in the mind moments of Gandhārammaṇa line by the 5 Khandhā method, linking the causal relationships, will be further shown as follows.)

**Gandhārammaṇa = Smell Line: Pañcadvārāvajjana (= Reflecting)
Vedanākkhandhā**

The 3 present causes:

- 1) Vatthu = Hadaya Vatthu Rūpa (= 54) is the cause, Pañcadvārāvajjana Vedanākkhandhā is the effect.
 2) Object (= Gandhārammaṇa) is the cause, Pañcadvārāvajjana Vedanākkhandhā is the effect.
 3) (i) Bhavaṅga Manosamphassa (= 34) is the cause, Pañcadvārāvajjana Vedanākkhandhā is the effect.
 (ii) Pañcadvārāvajjana Manosamphassa (11-Vedanā=10) is the cause, Pañcadvārāvajjana Vedanākkhandhā is the effect.

**Gandhārammaṇa = Smell Line: GhānaViññāṇa
Vedanākkhandhā**

The five past causes:

- 1) Avijjā (=20) is the cause, GhānaViññāṇa Vedanākkhandhā is the effect.
 2) Tanhā (=20) is the cause, GhānaViññāṇa Vedanākkhandhā is the effect.
 3) Upādāna (=20) is the cause, GhānaViññāṇa Vedanākkhandhā is the effect.
 4) Saṅkhāra (34) is the cause, GhānaViññāṇa Vedanākkhandhā is the effect.
 5) Kamma Satti force of the Kamma = Saṅkhāra (34) is the cause, GhānaViññāṇa Vedanākkhandhā is the effect.

The five present causes:

- 6) Vatthu = GhānaVatthu (=54) is the cause, GhānaViññāṇa Vedanākkhandhā is the effect.
 7) Object (=Saddārammaṇa) is the cause, GhānaViññāṇa Vedanākkhandhā is the effect.
 8) Ghānasamphassa (= 8-Vedanā=7) is the cause, GhānaViññāṇa Vedanākkhandhā is the effect.
 9) VāyoDhātu is the cause, GhānaViññāṇa Vedanākkhandhā is the effect.
 10) Manasikāra = Pañcadvārāvajjana = 11 is the cause, GhānaViññāṇa Vedanākkhandhā is the effect.

{VĀYO-DHĀTU: Only if the air = Vāyo Dhātu -- which carries the smell (Gandhārammaṇa) into the nostril where Nose Transparent Element exists -- goes in, then GhānaViññāṇa together with the Nāma dhamma group which know and take as object the smell (Gandhārammaṇa) can arise. If the air = Vāyo Dhātu which carries smell (Gandhārammaṇa) does not exist then GhānaViññāṇa Nāma dhamma group together with the Sampayutta dhamma cannot arise. Therefore Vāyo Dhātu is a cause.}

Gandhārammaṇa = Smell Line: Sampaticchana (= Receiving)
Vedanākkhandhā

The five past causes:

- 1) Avijjā (=20) is the cause, Sampaticchana Vedanākkhandhā is the effect.
- 2) Taṇhā (=20) is the cause, Sampaticchana Vedanākkhandhā is the effect.
- 3) Upādāna (=20) is the cause, Sampaticchana Vedanākkhandhā is the effect.
- 4) Saṅkhāra (34) is the cause, Sampaticchana Vedanākkhandhā is the effect.
- 5) Kamma Satti force of the Kamma = Saṅkhāra (34) is the cause, Sampaticchana Vedanākkhandhā is the effect.

The three present causes:

- 6) Vatthu = HadayaVatthu Rūpa (=54) is the cause, Sampaticchana Vedanākkhandhā is the effect.
- 7) Object (=Gandhārammaṇa) is the cause, Sampaticchana Vedanākkhandhā is the effect.
- 8)(i) Ghānasamphassa (8) is the cause, Sampaticchana Vedanākkhandhā is the effect.
(ii) Sampaticchana Manosamphassa (= 11-Vedanā = 10) is the cause, Sampaticchana Vedanākkhandhā is the effect.

Gandhārammaṇa = Smell Line: Santīraṇa (= Investigating)
Vedanākkhandhā

The five past causes:

- 1) Avijjā (=20) is the cause, Santīraṇa Vedanākkhandhā is the effect.
- 2) Taṇhā (=20) is the cause, Santīraṇa Vedanākkhandhā is the effect.
- 3) Upādāna (=20) is the cause, Santīraṇa Vedanākkhandhā is the effect.
- 4) Saṅkhāra (34) is the cause, Santīraṇa Vedanākkhandhā is the effect.
- 5) Kamma Satti force of the Kamma = Saṅkhāra (34) is the cause, Santīraṇa Vedanākkhandhā is the effect.

The three present causes:

- 6) Vatthu = HadayaVatthu Rūpa (=54) is the cause, Santīraṇa Vedanākkhandhā is the effect.
- 7) Object (=Gandhārammaṇa) is the cause, Santīraṇa Vedanākkhandhā is the effect.
- 8)(i) Ghānasamphassa (= 8) is the cause, Santīraṇa Vedanākkhandhā is the effect.
(ii) Sampaticchana Manosamphassa (11) is the cause, Santīraṇa Vedanākkhandhā is the effect.
(iii) Santīraṇa Manosamphassa (=12-Vedanā=11) is the cause, Santīraṇa Vedanākkhandhā is the effect.

SIGNIFICANT POINTS: Concerning the Nāma+Rūpa cause among the present causes of Viññāṇakkhandhā in GhānaViññāṇa, Sampaticchana, Santīraṇa...etc, take the accompanying Cetasika that arise together with the consciousness, Viññāṇakkhandhā in one mind moment as Nāma ; and take the Basis Vatthu Rūpa and Gandhārammaṇa as Rūpa . In the other remaining lines, take their respective Cetasika, respective Basis Vatthu and respective Object (as Nāma+Rūpa) accordingly.

Rasārammaṇa Line: - Pañcadvārāvajjana (= Reflecting)
Vedanākkhandhā

The 3 present causes:

- 1) Vatthu = Hadaya Vatthu Rūpa (= 54) is the cause, Pañcadvārāvajjana Vedanākkhandhā is the effect.
- 2) Object (= Rasārammaṇa) is the cause, Pañcadvārāvajjana Vedanākkhandhā is the effect.
- 3) (i) Bhavaṅga Manosamphassa (= 34) is the cause, Pañcadvārāvajjana Vedanākkhandhā is the effect.

(ii) Pañcadvārāvajjana Manosamphassa (11-Vedanā=10) is the cause, Pañcadvārāvajjana Vedanākkhandhā is the effect.

Rasārammaṇa Line: JivhāViññāṇa
Vedanākkhandhā

The five past causes:

- 1) Avijjā (=20) is the cause, JivhāViññāṇa Vedanākkhandhā is the effect.
- 2) Taṇhā (=20) is the cause, JivhāViññāṇa Vedanākkhandhā is the effect.
- 3) Upādāna (=20) is the cause, JivhāViññāṇa Vedanākkhandhā is the effect.
- 4) Saṅkhāra (34) is the cause, JivhāViññāṇa Vedanākkhandhā is the effect.
- 5) Kamma Satti force of the Kamma = Saṅkhāra (34) is the cause, JivhāViññāṇa Vedanākkhandhā is the effect.

The five present causes:

- 6) Vatthu = JivhāVatthu Rūpa (=54) is the cause, JivhāViññāṇa Vedanākkhandhā is the effect.
- 7) Object (=Rasārammaṇa) is the cause, JivhāViññāṇa Vedanākkhandhā is the effect.
- 8) Jivhāsamphassa (= 8-Vedanā=7) is the cause, JivhāViññāṇa Vedanākkhandhā is the effect.
- 9) ĀpoDhātu is the cause, JivhāViññāṇa Vedanākkhandhā is the effect.
- 10) Manasikāra = Pañcadvārāvajjana = 11 is the cause, JivhāViññāṇa Vedanākkhandhā is the effect.

ĀPO-DHĀTU: JivhāViññāṇa and Sampayutta dhamma group can arise only when there is ĀpoDhātu, water which wets the tongue. They cannot arise without ApoDhātu, water. Although you put dried edibles on the dried tongue of the person with dried tongue, JivhāViññāṇa cannot arise (Abhidhamma Commentary-Vol.1-pg.322 Burmese script).

Among the present causes of Viññāṇakkhandhā in JivhāViññāṇa, take the appropriate accompanying Cetasika as Nāma and take the appropriate Basis Vatthu Rūpa and Rasārammaṇa as Rūpa .

Rasārammaṇa Line: Sampaticchana (= Receiving)
Vedanākkhandhā

The five past causes:

- 1) Avijjā (=20) is the cause, Sampaticchana Vedanākkhandhā is the effect.
- 2) Taṇhā (=20) is the cause, Sampaticchana Vedanākkhandhā is the effect.
- 3) Upādāna (=20) is the cause, Sampaticchana Vedanākkhandhā is the effect.
- 4) Saṅkhāra (34) is the cause, Sampaticchana Vedanākkhandhā is the effect.
- 5) Kamma Satti force of the Kamma = Saṅkhāra (34) is the cause, Sampaticchana Vedanākkhandhā is the effect.

The three present causes:

- 6) Vatthu = HadayaVatthu Rūpa (=54) is the cause, Sampaticchana Vedanākkhandhā is the effect.
- 7) Object (=Rasārammaṇa) is the cause, Sampaticchana Vedanākkhandhā is the effect.
- 8)(i) Jivhāsamphassa (= 8) is the cause, Sampaticchana Vedanākkhandhā is the effect.
(ii) Sampaticchana Manosamphassa (= 11-Vedanā = 10) is the cause, Sampaticchana Vedanākkhandhā is the effect.

Rasārammaṇa Line: Santīraṇa (= Investigating)
Vedanākkhandhā

The five past causes:

- 1) Avijjā (=20) is the cause, Santīraṇa Vedanākkhandhā is the effect.

CONTENT 目錄

Paticca Samuppada Stage (First Method)	1 to 40
緣起第一法	
Four Methods of Teaching Paticca Samuppada	41 to 50
四種緣起教法	
Characteristic, Function, Manifestation & Proximate Cause	1 to 21
相、作用、現起、近因	
Vipassana Kammatthana	
觀禪	
Sammasana-Nana Stage	1 to 37
思惟智	
Udayabbaya-Nana Stage	1 to 14
生滅隨觀智	
Bhanganana Stage	15 to 18
坏 生滅隨觀智	
From Bhaya-Nana to Sankharupekkha-Nana	19 to 21
從壞滅隨觀智至行捨智	
From Sankharupekkha-Nana to Ariyamagga	21 to 22
從行捨智到聖道	

- Paṭicca Samuppāda Stage (First Method)
- Characteristic, Function, Manifestation & Proximate Cause
- Vipassanā Kammaṭṭhāna

Namo tassa Bhagavato Arahato Sammāsambuddhassa

PAṬICCA SAMUPPĀDA (2nd Stage) (FIRST METHOD)

Paṭicca Samuppāda Vibhaṅga Pāḷi - Suttanta Bhājanīya Method

To be memorised in Pali:

Avijjāpaccayā Saṅkhārā

Saṅkhārapaccayā Viññānaṃ

Viññānapaccayā NāmaRūpaṃ

NāmaRūpapaccayā Saḷāyatanam

Saḷāyatanapaccayā Phasso

Phassapaccayā Vedanā

Vedanāpaccayā Taṇhā

Taṇhāpaccayā Upādānaṃ

Upādānapaccayā Bhavo

Bhavapaccayā Jāti

Jātipaccayā JarāMarāṇa-Soka Parideva-Dukkha-Domanassupāyāsā sambhavanti.

Evametassa kevalassa Dukkakkhandhassa samudayo hoti.

1) **Avijjāpaccayā** = Because of the existence of the Cause, i.e. Avijjā (=not knowing the Four Noble Truth wrong knowing), **Saṅkhārā** = Deeds done & accumulated (=Kusala Saṅkhāra, Akusala Saṅkhāra) for the Present and Future - Saṃsāra states of existence, **Sambhavanti** = come to arise.

2) **Saṅkhārapaccayā** = Because of the existence of the Cause, i.e. deeds done & accumulated (=Kusala Saṅkhāra, Akusala Saṅkhāra) for the Present and Future - Saṃsāra states of existence, **Viññānaṃ** = Kamma Viññāna or (in another way) Vipāka Viññāna, **Sambhavanti** = comes to arise.

3) **Viññānapaccayā NāmaRūpaṃ (sambhavanti)** = (i) Because of the existence of the Cause-Kamma Viññāna, Vipāka Nāma Kammaja Rūpa come to arise.
(In another way) = (ii) Because of the existence of the Vipāka Viññāna Cause, Vipāka Cetasika Nāma Cīttaja Rūpa come to arise.

4) **NāmaRūpapaccayā Saḷāyatanam (sambhavanti)** = Because of the existence of the NamāRūpa Cause, the (6) internal Āyatana come to arise.

5) **Saḷāyatanapaccayā Phasso (sambhavanti)** = Because of the existence of the (6) internal Āyatana Cause, (6) Phassa come to arise.

6) **Phassapaccayā Vedanā (sambhavanti)** = Because of the existence of the (6) Phassa Cause, (6) Vedanā come to arise.

7) **Vedanāpaccayā Taṇhā (sambhavanti)** = Because of the existence of the (6) Vedanā Cause, (6) Taṇhā come to arise.

8) **Taṇhāpaccayā Upādānaṃ (sambhavanti)** = Because of the existence of the (6) Taṇhā, 4 types of clinging Upādāna come to arise.

9) **Upādānapaccayā Bhavo** = Because of the existence of these clinging Upādāna, Kamma Bhava-Upapatti Bhava come to arise.

10) **Bhavapaccayā Jāti** = Because of the existence of Kamma Bhava, the Jāti state which is the establishing of Paṭisandhi comes to arise.

11) **Jātipaccayā JarāMarāṇa Soka Parideva Dukkha Domanassupāyāsā sambhavanti**Evametassa kevalassa Dukkakkhandhassa samudayo hoti = Because of the establishing of Paṭisandhi, i.e because of the existence of Jāti, ageing-death-sorrow-wailing-pain-mental suffering-despair come to arise. In this way it is the arising of the aggregate of Dukkha Khandha (entirely without happiness).

1) **Tattha katamā avijjā? Dukkheaññāṇaṃ, dukkhasamudaye aññāṇaṃ, dukkhanirodhe aññāṇaṃ, dukkhanirodhagāminiyā paṭipadāya aññāṇaṃ.** Ayam vuccati avijjā - In that Pāli Text (above) such as Avijjāpaccaya saṅkhāra.... etc, what is the Avijjā ? These 4 types are called Avijjā:

I) Not knowing the Noble Truth of Suffering,

II) Not knowing the Noble Truth of the Cause of Suffering,

III) Not knowing the Noble Truth of Cessation of Suffering,

IV) Not knowing the Noble Truth of the Practice Leading to the Attainment of Nibbāna where Suffering Ceases.

[The following is an example of the word by word translation:

Tattha = In that Pāli Text (above) such as Avijjāpaccayā saṅkhāra....etc , **Avijjā** = the Avijjā, **katamā** = what is

I) **Dukkhe** = on the Noble Truth of Suffering, **aññāṇaṃ** = not knowing

II) **dukkhasamudaye** = on the Noble Truth of the Cause of Suffering, **aññāṇaṃ** = not knowing

III) **dukkhanirodhe** = on the Noble Truth of Cessation of Suffering, **aññāṇaṃ** = not knowing

IV) **dukkhanirodhagāminiyā paṭipadāya** = on the Noble Truth of the Practice Leading to the Attainment of Nibbāna where Suffering Ceases, **aññāṇaṃ** = not knowing.

Ayam = these 4 types of not knowing, **Avijjā** = as Avijjā **vuccati** = is called.]

2) **Tattha katame avijjāpaccayā saṅkhārā? Puññābhisaṅkhāro apuññābhisaṅkhāro āneñjābhisaṅkhāro, kāyasaṅkhāro vacīsaṅkhāro cittasaṅkhāro.** Tattha katame puññābhisaṅkhāro? **Kusalā cetanā kāmāvacarā rūpāvacarā dānamayā sīlamayā bhāvanāmayā.** Ayam vuccati puññābhisaṅkhāro.

Tattha katamo apuññābhisaṅkhāro? Akusalā cetanā kāmāvacarā. Ayam vuccati apuññābhisaṅkhāro.

Tattha katamo āneñjābhisaṅkhāro? Kusalā cetanā arūpāvacarā. Ayam vuccati āneñjābhisaṅkhāro.

Tattha katamo kāyasaṅkhāro? Kāyasañcetanā kāyasaṅkhāro vacīsañcetanā vacīsaṅkhāro manosañcetanā cittasaṅkhāro. Ime vuccanti avijjāpaccayā saṅkhārā

In that Pāli Text what is the Saṅkhāra which is produced by Avijjā? It is:

i) Puññābhisaṅkhāra,

ii) apuññābhisaṅkhāra,

iii) āneñjābhisaṅkhāra,

iv) kāyasaṅkhāra,

v) vacīsaṅkhāra,

vi) cittasaṅkhāra.

i) Among these Saṅkhāra, what is Puññābhisaṅkhāra? There exist Kusala Cetanā=Mahā Kusala Cetanā which is part of Kāmāvacara Sensual Realm, done with Dāna, Sīla, Bhāvanā (=Parikamma Bhāvanā, Upacāra Bhāvanā, Vipassanā Bhāvanā. In this case, Vipassanā Bhāvanā does not mean all Vipassanā Kamma but only the Vipassanā Bhāvanā which can produce another life Bhava) and also Kusala Cetanā=Rūpāvacara Kusala Cetanā which is part of Rūpāvacara Realm (in other words, that which mostly rotates or arises in Rūpāvacara Realm) done with Samatha Bhāvanā or in other

words done with Appanā Bhāvanā. These Kāmāvacara Kusala and Rūpāvacara Kusala are called Puññābhisaṅkhāra.

(8 Mahā Kusala+5 Rūpāvacara=13 total).

ii) Among these Saṅkhāra, what is Apuññābhisaṅkhāra? There exist Akusala Cetanā which is part of Kāmāvacara Realm. This Akusala Cetanā is Apuññābhisaṅkhāra.

iii) Among these Saṅkhāra, what is Āneñjābhisaṅkhāra? There exist Arūpa Kusala Cetanā which is part of Arūpāvacara Realm. This Arūpa Kusala Cetanā is Āneñjābhisaṅkhāra.

iv) Among these Saṅkhāra, what is Kāya Saṅkhāra? Kāyasañcetanā=the 8 types of KāmaKusala Cetanā and 12 types of Akusala Cetanā which arise in Kāyadvāra are Kāya Saṅkhāra.

v) Vacīsañcetanā=the 8 types of KāmaKusala Cetanā and 12 types of Akusala Cetanā which arise in Vacīdvāra are Vacī Saṅkhāra.

vi) Manosañcetanā=excluding the 2 types of Viññatti Rūpa (i.e. Kāya Viññatti and Vacī Viññatti) all the 30-1=29 Cetanā (which are 12 types of Akusala Cetanā, 8 types of MahāKusala Cetanā=KāmaKusala Cetanā, 5 types Rūpa Kusala Cetanā, 4 types of Arūpa Kusala Cetanā) are Citta Saṅkhāra.

These Saṅkhāra are the Saṅkhāra produced by Avijjā.

3) Tattha katama saṅkhārapaccayā viññāṇa ? Cakkhuvīññāṇa sotaviññāṇa ghānaviññāṇa , jivhāviññāṇa kāyaviññāṇa manoviññāṇa . Ida vuccati saṅkhārapaccayā viññāṇa .

In that Pāli Text, what is the Viññāṇa which is produced by Saṅkhāra? These 6 types of Viññāṇa:

- i) Cakkhuvīññāṇa
- ii) Sotaviññāṇa
- iii) Ghānaviññāṇa,
- iv) Jivhāviññāṇa
- v) Kāyaviññāṇa
- vi) Manoviññāṇa

are the Viññāṇa which are produced by Saṅkhāra.

4) Tattha katamaṃ viññāṇapaccayā nāmarūpaṃ? Atthi nāmaṃ, atthi rūpaṃ. Tattha katamaṃ nāmaṃ? Vedanākkhandho saññākkhandho saṅkhārakkhandho, idaṃ vuccati nāmaṃ. Tattha katamaṃ rūpaṃ? Cattāro mahābhūtā catunnaṅca mahābhūtānaṃ upādāya rūpaṃ, idaṃ vuccati rūpaṃ. Iti idaṅca nāmaṃ idaṅca rūpaṃ, idaṃ vuccati viññāṇapaccayā nāmarūpaṃ.

In that Pāli Text, what is the NāmaRūpa which is produced by Viññāṇa?

- (A) There are Nāma,
- (B) there are Rūpa,

(A) Among NāmaRūpa, what is Nāma? The following 3 Khandhās:

- (i) Vedanākkhandhā,
- (ii) Saññākkhandhā and
- (iii) Saṅkhārakkhandhā

are the Nāma.

(B) Among NāmaRūpa, what is Rūpa? The followings:

- (i) the 4 Great Primary and
- (ii) the 24 types of Upādā Rūpa which arise having grasped to the 4 Great Primary are the Rūpa.

Thus, these Nāma and these Rūpa are the NāmaRūpa produced by Viññāṇa.

5) **Tattha katamaṃ nāmarūpapaccayā saḷāyatanaṃ? Cakkhāyatanaṃ sotāyatanaṃ ghānāyatanaṃ jivhāyatanaṃ kāyāyatanaṃ manāyatanaṃ. Idaṃ vuccati nāmarūpapaccayā saḷāyatanaṃ.**

In that Pāli Text, what is the Saḷāyatana which is produced by NāmaRūpa? The following 6 Āyatana:

- (i) Cakkhāyatana
- (ii) Sotāyatana
- (iii) Ghānāyatana
- (iv) Jivhāyatana
- (v) Kāyāyatana
- (vi) Manāyatana

are the Saḷāyatana produced by NāmaRūpa.

6) **Tattha katamo saḷāyatanapaccayā phasso? Cakkhusamphasso sotasamphasso ghānasamphasso jivhāsamphasso kāyasamphasso manosamphasso. Ayaṃ vuccati saḷāyatanapaccayā phasso.**

In that Pāli Text, what is the Phassa which is produced by Saḷāyatana? The following 6 Phassa:

- (i) Cakkhusamphassa
- (ii) Sotasamphassa
- (iii) Ghānasamphassa
- (iv) Jivhāsamphassa
- (v) Kāyasamphassa
- (vi) Manosamphassa

are the Phassa which is produced by Saḷāyatana.

7) **Tattha katamā phassapaccayā vedanā? Cakkhusamphassajā vedanā, sotasamphassajā vedanā, ghānasamphassajā vedanā, jivhāsamphassajā vedanā, kāyasamphassajā vedanā, manosamphassajā vedanā. Ayaṃ vuccati phassapaccayā vedanā.**

In that Pāli Text, what is the Vedanā which is produced by Phassa? The following 6 types of Vedanā:

- (i) Cakkhusamphassajā vedanā = Vedanā produced by Cakkhusamphassa
 - (ii) Sotasamphassajā vedanā = Vedanā produced by Sotasamphassa
 - (iii) Ghānasamphassajā vedanā = Vedanā produced by Ghānasamphassa
 - (iv) Jivhāsamphassajā vedanā = Vedanā produced by Jivhāsamphassa
 - (v) Kāyasamphassajā vedanā = Vedanā produced by Kāyasamphassa
 - (vi) Manosamphassajā vedanā = Vedanā produced by Manosamphassa
- are the Vedanā produced by Phassa.

8) **Tattha katamā vedanāpaccayā taṇhā? Rūpataṇhā saddataṇhā gandhataṇhā rasataṇhā phoṭṭhabbataṇhā dhammataṇhā. Ayaṃ vuccati vedanāpaccayā taṇhā.**

In that Pāli Text, what is the Taṇhā which is produced by Vedanā? The following 6 Taṇhā:

- (i) Rūpataṇhā = attachment to Rūpārammaṇa
 - (ii) Saddataṇhā = attachment to Saddārammaṇa
 - (iii) Gandhataṇhā = attachment to Gandhārammaṇa
 - (iv) Rasataṇhā = attachment to Rasārammaṇa
 - (v) Phoṭṭhabbataṇhā = attachment to Phoṭṭhabbārammaṇa
 - (vi) Dhammataṇhā = attachment to Dhammārammaṇa
- are the Taṇhā produced by Vedanā.

(9) **Tattha katamaṃ taṇhāpaccayā upādānaṃ? Kāmupādānaṃ diṭṭhupādānaṃ sīlabbatupādānaṃ attavādupādānaṃ. Idaṃ vuccati taṇhāpaccayā upādānaṃ.**

In that Pāli Text, what is the Upādāna produced by Taṇhā? The following 4 Upādāna:

- (i) Kāmupādāna = clinging to sensual pleasures
 - (ii) Diṭṭhupādāna = clinging to wrong views, Miccha diṭṭhi
 - (iii) Sīlabbatupādāna = clinging to wrong practice such as Ox Practice, Dog Practice ...etc
 - (iv) Attavādupādāna = clinging to the belief in Atta
- are the Upādāna produced by Taṇhā.

10) **Tattha katamo upādānapaccayā bhavo? Bhavo duvidhena atthi kammabhavo atthi upapattibhavo. Tattha katamo kammabhavo? Puññābhisaṅkhāro apuññābhisaṅkhāro āneñjābhisaṅkhāro. Ayaṃ vuccati kammabhavo. Sabbampi bhavagāmikammaṃ kammabhavo.**

Tattha katamo upapattibhavo? Kāmbhavo rūpabhavo arūpabhavo saññābhavo asaññābhavo nevasaññānāsaññābhavo ekavokārabhavo catuvokārabhavo pañcavokārabhavo. Ayaṃ vuccati upapattibhavo. Ayaṃ vuccati upādānapaccayā bhavo. In that Pāḷi Text what is the Bhava which is produced by Upādāna? There are 2 types of Bhava, namely (A) Kamma Bhava and (B) Upapatti Bhava.

(A) Among these 2 types, what is Kamma Bhava? The following 3 types of Saṅkhāra:

- (i) Puññābhisaṅkhāro
- (ii) apuññābhisaṅkhāro
- (iii) āneñjābhisaṅkhāro

are KammaBhava=the cause of arising. All Kamma which can cause to reach a state of existence (Bhava) is KammaBhava.

(B) Among these 2 types, what is Upapatti Bhava? The following 9 types of existence:

- (i) Kāma Bhava = Kāma state of existence in 11 Kāma Realm,
- (ii) Rūpa Bhava = Rūpa state of existence in 16 Rūpa Realm,
- (iii) Arūpa Bhava = Arūpa state of existence in 4 Arūpa Realm,
- (iv) Saññā Bhava = the state of existence with perception (11 in Kāma Realm, 15 in Rūpa Realm-- i.e. excluding Asaññā, 3 in Arūpa realm excluding nevasaññānāsaññāyatana realm a total of 29 Realms),
- (v) Asaññā Bhava = Asaññā state of existence without perception,
- (vi) Nevasaññānāsaññā Bhava = Nevasaññānāsaññā state of existence,
- (vii) Ekavokāra Bhava = Ekavokāra state of existence which has only one Ru pakkhandha (Asaññā Realm),
- (viii) Catuvokāra Bhava = Catuvokāra state of existence which has only 4 Nāma Khandha (i.e. the 4 Arūpa Realm),
- (ix) Pañcavokāra Bhava = Pañcavokāra state of existence which has 5 Khandha (11 in Kāma realm and 15 in Rūpa realm excluding Asaññā a total of 26 Realms)

are the Upapatti Bhava. These Kamma Bhava and Upapatti Bhava are the Bhava produced by Upādāna.

11) **Tattha katamā bhavapaccayā jāti? Yā tesam tesam sattānaṃ tamhi tamhi sattanikaye jāti sañjāti okkanti abhinibbatti khandhānaṃ pātubhāvo āyatanānaṃ paṭilābho. Ayaṃ vuccati bhavapaccayā jāti.**

In that Pāḷi Text, what is the Jāti produced by Bhava (=Kamma Bhava)? There is the birth, arising, entering into mother's womb, becoming a new being, appearing of the Khandhā, acquiring of the Āyatana of various living beings in various groups of living beings. These are the Jāti produced by Bhava.

12) **Tattha katamaṃ jātipaccayā jarāmaranaṃ? Atthi jarā atthi maranaṃ. Tattha katamā jarā? Yā tesam tesam sattānaṃ tamhi tamhi sattanikāye jarā jīraṇatā khaṇ ḍiccaṃ pāliccaṃ valittacatā āyuno saṃhāni indriyānaṃ paripāko. Ayaṃ vuccati jarā.**

In that Pāḷi Text, what is the JarāMaraṇa produced by Jāti? There are Jarā and Maraṇa among these two what is Jarā? There is the old age, decaying, having broken teeth, greying of hair, wrinkling of

skin, deteriorating of life, ripening of the sense faculties of various living beings in various groups of living beings. These are Jarā.

13) **Tattha katamaṃ maraṇaṃ? Yā tesam tesam sattānaṃ tamhā tamhā sattanikāyā cuti cavanatā bhedo antaradhānaṃ maccumaraṇaṃ kālakiriyaṃ khandhānaṃ bhedo, kaḷavarassa nikkhepo jīvitindriyassupacchedo. Imaṃ vuccati maraṇaṃ. Iti ayaṅca jarā idaṅca maraṇaṃ. Imaṃ vuccati jātipaccayaṃ jarāmaraṇaṃ.**

Among that JarāMaraṇa, what is Maraṇa? There is the Cuti(= shifting), Cavana, breaking up, passing away, dying in death, death, breaking up of the Khandhā, discarding the body, cutting off of the life faculty of various living beings from various groups of living beings. These are Maraṇa. Thus these Jarā and Maraṇa exist. These are the JarāMaraṇa produced by Jāti.

14) **Tattha katamo soko? Ñātibyasanena vā phuṭṭhassa bhogabyasanena vā phuṭṭhassa rogabyasanena vā phuṭṭhassa sīlabyasanena vā phuṭṭhassa diṭṭhibyasanena vā phuṭṭhassa aññataraññatarena byasanena samannāgatassa aññataraññatarena dukkhadhammena phuṭṭhassa soko socanā socitattaṃ antosoko antoparisoko cetaso pariṭṭhāyanā domanassaṃ sokasallaṃ. Ayaṃ vuccati soko.**

In that Pāḷi Text, what is Soko? To those who are facing with loss of relatives, loss of properties, sicknesses, breach in virtues, with wrong views, facing with any tragedy, facing with any suffering there exist sorrow, being sorrowful, sorrowfulness, inner sorrow, wholly inner sorrow, burning of mind entirely, not happy, being pierced by the thorn of sorrow. These are Soka.

15) **Tattha katamo paridevo? Ñātibyasanena vā phuṭṭhassa bhogabyasanena vā phuṭṭhassa rogabyasanena vā phuṭṭhassa sīlabyasanena vā phuṭṭhassa diṭṭhibyasanena vā phuṭṭhassa aññataraññatarena byasanena samannāgatassa aññataraññatarena dukkhadhammena phuṭṭhassa phuṭṭhassa ādevo paridevo ādevanāparidevanā ādevitattaṃ paridevitattaṃ vācā palāpo vippalāpo lālappo lālappanā lālappitattaṃ. Ayaṃ vuccati paridevo.**

In that Pāḷi Text, what is Paridevo? To those who are facing with loss of relatives, loss of properties, sicknesses, breach in virtues, with wrong views, facing with any tragedy, facing with any suffering there exist wailing, wailing again and again, the state of wailing, the state of wailing again and again, being in wailing, being in wailing again and again, utterance in wailing (such as, Oh, my son Oh, my daughter...), utterance in wailing again and again, utterance in wailing in various ways again and again, the state of uttering in wailing, state of uttering in wailing again and again. These are Paridevo.

16) **Tattha katamaṃ dukkhaṃ? Yaṃ kāyikaṃ asātaṃ, kāyikaṃ dukkhaṃ, kāyasamphassaṃ asātaṃ dukkhaṃ vedayitaṃ kāyasamphassajā asātā dukkhā vedanā. Imaṃ vuccati dukkhaṃ.**

In that Pāḷi Text, what is Dukkha? There exist unpleasant bodily suffering in the body, the experience of unpleasant pain caused by Kāyasamphassa, unpleasant painful feeling caused by Kāyasamphassa. These are Dukkha.

17) **Tattha katamaṃ domanassaṃ? Yaṃ cetasikaṃ asātaṃ cetasikaṃ dukkhaṃ cetosamphassaṃ asātaṃ dukkhaṃ vedayitaṃ cetosamphassajā asātā dukkhā vedanā. Imaṃ vuccati domanassaṃ.**

In that Pāḷi Text, what is Domanassa? There exist unpleasant mental suffering in the mind, the experience of unpleasant affliction caused by cetosamphassa(=Manosamphassa), unpleasant suffering feeling caused by cetosamphassa(=Manosamphassa). These are Domanassa.

18) **Tattha katamo upāyāso? Ñātibyasanena vā phuṭṭhassa bhogabyasanena vā phuṭṭhassa rogabyasanena vā phuṭṭhassa sīlabyasanena vā phuṭṭhassa diṭṭhibyasanena vā phuṭṭhassa aññataraññatarena byasanena samannāgatassa**

**aññataraññatarena dukkhadhammena phuṭṭhassa āyāso upāyāso āyāsittam upāyāsittam.
Ayaṃ vuccati upāyāso.**

In that Pāḷi Text, what is Upāyāsa? To those who are facing with loss of relatives, loss of properties, sicknesses, breach in virtues, with wrong views, facing with any tragedy, facing with any suffering there exist mental despair, great mental despair, being in despair, being in great despair. These are Upāyāsa.

19) Evametassa kevalassa dukkhakkhandhassa samudayo hotīti. Evametassa kevalassa dukkhakkhandhassa saṅgati hoti. Samāgamo hoti. Samodhānaṃ hoti. Patubhāvo hoti. Tena vuccati Evametassa kevalassa dukkhakkhandhassa samudayo hotīti (Abhidhamma Bk.II-142-145)

Suttanta Bhājanīyaṃ nitṭhitam.

Thus it is the arising of the aggregate of suffering (entirely without happiness). In other words, thus it is the Cause of the grouping, the gathering, the appearing of the mass of suffering (entirely without happiness). Therefore it is mentioned as Evametassa kevalassa dukkhakkhandhassa samudayo hoti.

The above are the Paṭicca Samuppāda Pāḷi and its translation which should be memorized in advance before meditating by the meditator who wants to meditate on the Paṭicca Samuppāda teachings systematically and to realize it well by Anubodha nāṇa and Paṭivedha nāṇa. The meditator who has already memorized these Pāḷi together with its meaning should then practise the Paṭicca Samuppāda 1st Method.

12 Factors Of Paṭicca Samuppāda

In the Anuloma Paṭicca Samuppāda Teaching called Paṭicca Samuppāda 1st Method there are some facts about it which one should know: there are 12 Factors, 3 Periods, 3 Links, 4 Groups, 20 States. The 12 Factors are:

- 1) Avijjā
- 2) Saṅkhāra
- 3) Viññāṇa
- 4) NāmaRūpa
- 5) Saḷāyatana
- 6) Phassa
- 7) Vedanā
- 8) Taṇhā
- 9) Upādāna
- 10) Bhava
- 11) Jāti
- 12) JarāMaraṇa

Three Periods

Putting the Present life in the centre (*of the Paṭicca Samuppāda cycle*), then:

- 1) Avijjā and Saṅkhāra are of the Past life Period,
- 2) Viññāṇa, NāmaRūpa, Saḷāyatana, Phassa, Vedanā, Taṇhā, Upādāna, Bhava (Kamma Bhava) are of the Present life Period,
- 3) Jāti, Jarā-Maraṇa are of the Future life Period.

If put the 1st Past life in the centre (*of the Paṭicca Samuppāda cycle*), then:

- 1) Avijjā and Saṅkhāra are of the 2nd Past life Period,
- 2) Viññāṇa, NāmaRūpa, Saḷāyatana, Phassa, Vedanā, Taṇhā, Upādāna, Bhava (Kamma Bhava) are of the 1st Past life Period,
- 3) Jāti, Jarā-Maraṇa are of the Present life Period.

Understand that it is based on the same method for the successive Past lives.

If put the 1st Future life in the centre (*of the Paṭicca Samuppāda cycle*), then:

- 1) Avijjā and Saṅkhāra are of the Present life Period,
- 2) Viññāṇa, NāmaRūpa, Saḷāyatana, Phassa, Vedanā, Taṇhā, Upādāna, Bhava (Kamma Bhava) are of the 1st Future life Period,
- 3) Jāti, Jarā-Maraṇa are of the 2nd Future life Period.

Understand that for the successive Future lives is based on the same method.

Three Links

The 'place' where Cause and Effect are linking is called 'link'.

- 1) Linking Past Cause with Present Effect, there is one link between Saṅkhāra the Past Cause and Viññāṇa the Present Effect.
- 2) Linking Cause with Effect, there is one link between Vedanā the Present Cause and Taṇhā the Present Cause.
- 3) Linking Cause with Effect, there is one link between Kamma Bhava the Present Cause and Jāti the Future Effect.

Altogether there are 3 links between the 12 factors. (Understand that it is the same for the successive Past lives and successive Future lives.)

Four Groups

1) As the Avijjā in the Past life period group is taken (as the object), then the Taṇhā and Upādāna (which are of the same Kilesa Vaṭṭa with Avijjā) should also be taken. As the Saṅkhāra is taken, then the Kamma (which is of the same Kamma Vaṭṭa with Saṅkhāra) should also be taken. Therefore there are 5 Past Causes: Avijjā, Taṇhā, Upādāna, Saṅkhāra, Kamma. They are one Past Causes group.

2) Viññāṇa, NāmaRūpa, Saḷāyatana, Phassa, Vedanā are the 5 Present Effect that come to arise because of the 5 Past Causes. They are one Present Effects group.

3) In the Present Causes, as the Taṇhā and Upādāna are taken, then the Avijjā (which is of the same Kilesa Vaṭṭa) should also be taken. As the Kamma Bhava (=Kamma) is taken, then the Saṅkhāra (which is of the same Kamma Vaṭṭa) should also be taken. Therefore there are 5 Present Causes which are Avijjā, Taṇhā, Upādāna, Saṅkhāra, Kamma. They are one Present Causes group.

4) Jāti is the Future Paṭisandhi NāmaRūpa group produced by the 5 Present Causes. In other words, it is the Vipāka Vaṭṭa NāmaRūpa which are Viññāṇa, NāmaRūpa, Saḷāyatana, Phassa, Vedanā. They are one Future Effects group.

20 States

There are altogether 20 states which are:

- 1) 5 Past Causes
- 2) 5 Present Effects
- 3) 5 Present Causes
- 4) 5 Future Effects

Understand that it is the same for the successive Past lives and successive Future lives.

Discernment To Know In Advance

PaccayaPariggaha Ñāṇa stage:- In the discernment of Causes and Effects in PaccayaPariggaha ñāṇa stage, it is to discern as:

“Because of the arising of Avijjā, Saṅkhāra arises.
Avijjā is the Cause, Saṅkhāra is the Effect.....etc”

Sammasana Ñāṇa stage and the early Udayabbaya Ñāṇa stage:- In the Sammasana Ñāṇa and the early Udayabbaya Ñāṇa stages of taking the arising and perishing away of the 12 factors of Paṭicca Samuppāda as object and meditating on their Three Characteristics, it is to discern as:

“Because of the arising of Avijjā, Saṅkhāra arises.

Avijjā (arising and perishing away) -- Anicca (Dukkha, Anatta).

Saṅkhāra (arising and perishing away) -- Anicca (Dukkha, Anatta).

Matured Udayabbaya Ñāṇa stage:- In the matured Udayabbaya Ñāṇa stage s detailed method of Vipassanā meditation on the Three Characteristics of the Paṭicca Samuppāda factors it is to meditate as:

1) Paccayato Udayadassana = In meditating on “Because of the arising of the Cause, Effect arises” it is to meditate as: “Because of the arising of Avijjā, Saṅkhāra arises Because of the arising of Saṅkhāra, Viññāṇa arises....etc”.

2) Paccayato Vayadassana = In meditating on “Because of the cessation of the Cause, Effect ceases” it is to meditate as “Because of the cessation of Avijjā, Saṅkhāra ceases Because of the cessation of Saṅkhāra, Viññāṇa ceases.....etc”.

3) Khaṇato Udayadassana = In the stage of meditating on momentary arising, it is to meditate, having taken as object only the arising phase of the Paṭicca Samuppāda factors such as: the arising phase of Avijjā, the arising phase of Saṅkhāra....etc.

4) Khaṇato Vayadassana = In the stage of meditating on momentary perishing, it is to meditate, having taken as object only the perishing phase of the Paṭicca Samuppāda factors such as: the perishing phase of Avijjā, the perishing phase of Saṅkhāra....etc.

5) In the Paccayato Udayabbaya Dassana, Khaṇato Udayabbaya dassana stage it is to meditate as “Because of the arising of Avijjā, Saṅkhāra arises Because of the cessation of Avijjā, Saṅkhāra ceases Avijjā (arising and perishing) - Anicca Saṅkhāra (arising and perishing) - Anicca.....etc”.

Bhaṅga Ñāṇa stage:- In the higher Vipassanā ñāṇa stages such as Bhaṅga ñāṇa stage of meditating on the Three Characteristics of these Paṭicca Samuppāda factors after having discerned only their perishing away, without paying attention on “because of the arising of the Cause, Effect arises” called UpādinnakaPavatta, it is to meditate on their Three Characteristics alternately as follows:

“Avijjā (perishing away, perishing away) - Anicca (-Dukkha, -Anatta)

Saṅkhāra (perishing away, perishing away) - Anicca (-Dukkha, -Anatta)....etc”

Only when the perishing away appears quickly to the insight, it is to meditate as:

“Avijjā (perishing away, perishing away) - Anicca (-Dukkha, -Anatta)

The Meditating Insight Nāṇa (perishing away, perishing away) - Anicca (-Dukkha, -Anatta)

Saṅkhāra (perishing away, perishing away) - Anicca (-Dukkha, -Anatta)

The Meditating Insight Nāṇa (perishing away, perishing away) - Anicca (-Dukkha, -Anatta)....etc”

In that discernment it is to meditate on the Vīthi Citta process that arose, arise and will arise in the Causes and Effects and also to meditate on the meditating insight by insight to break up the compactness of NāmaRūpa.

Each Own

Every living being has their own respective Avijjā and respective Saṅkhāra. Avijjās are not the same between living beings Saṅkhāra also are not the same between living beings. One had done and accumulated Saṅkhāra-Kamma surrounded by the Avijjā-Taṇhā-Upādāna of the aspiration to become a male another had done and accumulated Saṅkhāra-Kamma surrounded by the Avijjā-Taṇhā-Upādāna of the aspiration to become a female. Therefore Avijjā are not the between living beings. Then again, in one being Dāna Kamma produced the Effect in another, Sīla Kamma produced the Effect and yet in another Bhāvanā Kamma produced the Effect. Furthermore, in Dāna Kamma, the Kamma of offering food produced the Effect in one while the Kamma of offering flowers produced the Effect in another. Therefore Avijjā and Saṅkhāra are not the same between living beings. There is each own Avijjā and each own Saṅkhāra. Even in the NāmaRūpa continuity process of oneself, the Avijjā and Saṅkhāra are not the same between existences the differences exist accordingly.

Therefore it is to discern by insight the Avijjā, Saṅkhāra which arose, arise and will arise in one's own NāmaRūpa process only. As the technique to search for Avijjā-Taṇhā-Upādāna-Saṅkhāra-Kamma has been explained sufficiently in the Paṭicca Samuppāda 5th Method it will not be mentioned here again but only the discernment will be shown. In this booklet it is shown as “Because of the arising of Avijjā, Saṅkhāra arises....etc”. Base on these statements, meditate in the PaccayaPariggaha Nāṇa, Udayabbaya Nāṇa and Bhaṅga Nāṇa stages according to that mentioned above.

AVIJJĀPACCA YĀ SAṄKHĀRĀ

(Because of the arising of Avijjā, Saṅkhāra arise.)

Having seen by insight that “because of the Kilesa Vaṭṭa which is Avijjā (Taṇhā, Upādāna) accumulated in the Past life, the Kamma Vaṭṭa which is Saṅkhāra (Kamma) also accumulated in the Past life arises” then it is to discern the Cause and Effect as follows:

Because of the arising of Avijjā, Saṅkhāra arises.
Avijjā is the Cause, Saṅkhāra is the Effect.

In this case, Avijjā and Saṅkhāra arose in the Past as in the following Vīthi Citta process:

Manodvāra Vīthi

	manodvārāvajjana	javana 7x	tadārammaṇa 2x
avijjā	12	20	12 34 ---
saṅkhārā	12	34	34 12 ---

NOTES: Avijjā arises mostly as Lobha-Diṭṭhi group 20 (Citta cetasika). Sometimes it may arise as 19 (Citta cetasika) being accompanied with Upekkhā Vedanā, without Pīti. Sometimes it may arise as 22 or 21 which is together with Thina+Middha. These are the 4 types of Lobha Mūla Diṭṭhigatasampayutta Citta. Tadārammaṇa may or may not arise. If Tadārammaṇa arises and Pīti is included in the Javana then pīti is also included in the Tadārammaṇa. Sahetuka Tadārammaṇa or Ahetuka Tadārammaṇa can arise accordingly. Take note that the method is similar for Saṅkhāra. It is especially the Saṅkhāra of human beings that is being shown as an example above. In that Saṅkhāra, Nāṇa and Pīti can arise accordingly. As shown in the Nāma Kammatṭhāna Tables, it may arise as 34 or 33 or 33 or 32 accordingly. Tadārammaṇa may or may not arise. When the meditator has reached the Vipassanā meditation stage, he is to meditate on the Three Characteristics of the Cause and Effect, after having discerned their arising and perishing away according to the Vīthi mind process shown. Break down each compactness (ghana) by insight. As Pañcadvāra Vīthis cannot produce the Paṭisandhi Effect (but can only produce Pavatti Effect), only the Manodvāra Vīthi type is shown.



SAṄKHĀRAPACCAYĀ VINNANAM

(Because of the arising of Saṅkhāra, Vipāka Viññāṇa arise.)(Vism., XVII, 121)

NOTES: In “Because of Avijjā, Saṅkhāra arises” and “Because of Saṅkhāra, Viññāṇa arises”, it refers to the natural force, Atthi Bhāva, of Avijjā and Saṅkhāra. Avijjā and Saṅkhāra are mostly separated by many mind moments (Cittakkaṇa) or many Vīthi Citta mind processes. Sometimes Avijjā and Akusala Saṅkhāra may arise in one mind moment or in one Vīthi mind process together. But it (the Avijjā) may be separated by many Vīthi mind processes from the Kusala Saṅkhāra which can produce Kusala Vipāka Viññāṇa such as Paṭisandhi Vipāka Viññāṇa of the Present human life. Similarly, in “Because of Saṅkhāra, Vipāka Viññāṇa arise” the Saṅkhāra and Vipāka Viññāṇa are separated by life. Therefore at the time of the arising-static (duration)-perishing phases of the Effect, the arising-static-perishing phases of the Cause no longer occur. Therefore, as it is only when the arising-static-perishing phases of Avijjā and Saṅkhāra no longer occur that they produces the Effect, when mentioning that because of Avijjā-Saṅkhāra the respective Effect arises it means the existence of the natural Satti force (= Atthi Bhāva) of Avijjā and Saṅkhāra which can produce the respective Effect.

That natural Satti force is the Kamma Satti force of Kusala Saṅkhāra dhamma group surrounded by Avijjā-Taṇhā-Upādāna (this refers to the aspiration to be a human being). The doing accumulation of the Kamma is essential in this natural Satti force. Only when the Saṅkhāra dhamma (=Kusala Saṅkhāra, Akusala Saṅkhāra) has been done accumulated then it can become the Cause for the Effect. It is not essential as to whether its arising-static-perishing phases are occurring or not.

Kāmāvacarassa kusalassa kammassa katattā upacitattā vipākaṃ cakkhaviññāṇaṃ uppannaṃ hoti - as the Kāmāvacara Kusala Kamma has been done and accumulated, Kusala Vipāka Cakkhu Viññāṇa comes to arise. (Abhidhamma-Bk.I-104)

Viññāṇa

Because of the existence of Saṅkhāra accumulated for Present Saṃsāra, the 6 Vipāka Viññāṇa:- Cakkhu Viññāṇa, Sota Viññāṇa, Ghāna Viññāṇa, Jivhā Viññāṇa, Kāya Viññāṇa, Mano Viññāṇa arise.

Vipāka Viññāṇa = Vipāka Manoviññāṇa

Take these two types:-Pañca Viññāṇa and Vipāka Manoviññāṇa - as Vipāka Viññāṇa . Vipāka Manoviññāṇa includes Vīthi Mutta Citta which are Paṭisandhi Viññāṇa, Bhavaṅga Viññāṇa, Cuti Viññāṇa. It also includes Vīthi Citta which are Sampaticchana, Santīraṇa and Tadārammaṇa Vipāka Viññāṇas. The Pañca Viññāṇas and Sampaticchana, Santīraṇa, Ahetuka Tadārammaṇa may be Kusala Vipāka or Akusala Vipāka. As the Pañca Viññāṇas, Sampaticchana, Santīraṇa, Tadārammaṇa arise according to the natural fixed law, Citta Niyama of mental process called Vīthi, one must discern the Cause and Effect according to the Vīthi mind process in which they arise and also when meditating Vipassanā on them. In discerning according to Vīthi mind process, Kiriya Citta which are Pañcadvārāvajjana-Votthapana-Manodvārāvajjana and Kusala Akusala Cittas (called Javana) also arise in the Vīthi mind process with the Vipāka Viññāṇas. (Votthapana is also spelled as Voṭṭhabbuna). Therefore, with the intention that none of the Paramattha Dhātu which arise in the Vīthi mind process are left out, there is no fault if one meditates Vipassanā on the Kiriya Cittas and Kusala Akusala Cittas also. However in linking the causal relationships, having seen by insight, discern the causal relationships between Saṅkhāra and Vipāka Viññāṇa only - as shown. Discern in all 6 lines, from Rupārammaṇa line to Dhammārammaṇa line as shown in the Nāma Kammatṭhāna tables. Discern all Vipāka Viññāṇa

which exist in Kusala Javana Vīthi and Akusala Javana Vīthi of each line. The followings are some examples of the discernment.

The Discernment Of Vīthi Mutta Citta

- 1) Because of the arising of Saṅkhāra (=34), Paṭisandhi Viññāṇa arises.
Saṅkhāra (=34) is the Cause, Paṭisandhi Viññāṇa is the Effect.
- 2) Because of the arising of Saṅkhāra (=34), Bhavaṅga Viññāṇa arises.
Saṅkhāra (=34) is the Cause, Bhavaṅga Viññāṇa is the Effect.
- 3) Because of the arising of Saṅkhāra (=34), Cuti Viññāṇa arises.
Saṅkhāra (=34) is the Cause, Cuti Viññāṇa is the Effect.

Cakkhudvāra Vīthi Vipāka Viññāṇas

- 1) Because of the arising of Saṅkhāra (=34), Cakkhu Viññāṇa arises.
Saṅkhāra (=34) is the Cause, Cakkhu Viññāṇa is the Effect.
- 2) Because of the arising of Saṅkhāra (=34), Sampaticchana Viññāṇa arises.
Saṅkhāra (=34) is the Cause, Sampaticchana Viññāṇa is the Effect.
- 3) Because of the arising of Saṅkhāra (=34), Santīraṇa Viññāṇa arises.
Saṅkhāra (=34) is the Cause, Santīraṇa Viññāṇa is the Effect.
- 4) Because of the arising of Saṅkhāra (=34), Tadārammaṇa Viññāṇa arises.
Saṅkhāra (=34) is the Cause, Tadārammaṇa Viññāṇa is the Effect.

(NOTES: In discerning the 2 times arising of Tadārammaṇa in Cakkhudvāra Vīthi and the 2 times arising of Tadārammaṇa in the Manodvāra Vīthi which takes the Rūpārammaṇa as object, discern both times. Discern all Vipāka Viññāṇa in the whole process of Cakkhudvāra Vīthi as shown in the Nāma Kammatṭhāna Tables. Discern all Kusala Javana Vīthi and Akusala Javana Vīthi. Based on this method, discern: Sotā Viññāṇa-Sampaticchana-Santīraṇa-Tadārammaṇa Vipāka Viññāṇas in Saddārammaṇa line Ghāṇa Viññāṇa-Sampaticchana-Santīraṇa-Tadārammaṇa Vipāka Viññāṇas in Gandhārammaṇa line Jivhā Viññāṇa-Sampaticchana-Santīraṇa-Tadārammaṇa Vipāka Viññāṇas in Rasārammaṇa line Kāya Viññāṇa-Sampaticchana-Santīraṇa-Tadārammaṇa Vipāka Viññāṇas in Phoṭṭhabbārammaṇa line and Tadārammaṇa Vipāka Viññāṇas in Dhammārammaṇa line. When one reaches the Vipassanā stage later, there is no fault to meditate Vipassanā on the Pañcadvārāvajjana [which is the beginning of the Vīthi mind process where the Vipāka Viññāṇas are included] and on the Votthapana & Javana [which are in the middle] in Pañcadvāra Vīthi and on the Manodvārāvajjana of Manodvāra Vīthi with the intention that no Paramattha Dhātu are left out.)



VIÑÑĀṄAPACCA YĀ NĀMARŪPAM (Because of the arising of Viññāṇa, NāmaRūpa arise)

Yañhi nāmarūpassa hetu viññāṇam, taṃ vipākāvipāka bhedato dvidhā matam (Vism., XVII, 199)

Both (1) Vipāka Viññāṇa and (2) Avipāka Viññāṇa (= Abhisāṅkhāra Viññāṇa) can be taken as the Viññāṇa which is the Cause of NāmaRūpa.

Vipāka Viññāṇas are also called Sahajāta Viññāṇa. It means the Viññāṇa which arises together with the accompanying Cetasika. Paṭisandhi, Bhavaṅga and Cuti are the Vipāka Viññāṇas which occur without Vīthi process (Vīthi Mutta Citta) Pañca Viññāṇa, Sampatīcchana, Santīraṇa, Tadārammaṇa are the Vipāka Viññāṇas which are part of Vīthi Citta process. However Pañcadvārāvajjana, Votthapana, Javana, Manodvārāvajjana Viññāṇas are also Sahajāta Viññāṇa it means Viññāṇa which arises accompanying together with Cetasika. Among the discernment of Vipāka Viññāṇa and Avipāka Viññāṇa -- as Avipāka Viññāṇa is linked with Saṅkhāra -- the discernment of Avipāka Viññāṇa will be shown first. The Avipāka Viññāṇa is called Abhisāṅkhāra Viññāṇa in the Commentary (Vism., XVII, 199). It means the Viññāṇa which is forming to produce a new state of existence (Bhava). In the sub-Commentary it is called Kamma Viññāṇa (Mahā Ṭīka-Vol. II-315, Burmese script).

Kamma Viññāṇa = Abhisāṅkhāra Viññāṇa

The (Kusala Akusala) Viññāṇa accompanying with the Saṅkhāra and Kamma done and accumulated in the Past life is Kamma Viññāṇa that is, the consciousness Viññāṇa which is part of the Cause Saṅkhāra Nāma dhamma group (34) mentioned above as "Saṅkhārapaccayā Viññāṇa" is Kamma Viññāṇa (= Abhisāṅkhāra Viññāṇa). At this stage it is especially to discern mainly the Kamma Viññāṇa (= Abhisāṅkhāra Viññāṇa).

The (Kusala Akusala) Viññāṇa accompanying together with Present Saṅkhāra and Kamma being done and accumulated to attain a Future life is also Kamma Viññāṇa (= Abhisāṅkhāra Viññāṇa). One can discern the Cause and Effect after having seen by experiential insight that the arising of the Present Vipāka NāmaRūpa = Vipāka Citta+Cetasika+Kammaja Rūpa such as Paṭisandhi Vipāka NāmaRūpa is because of the Kamma Viññāṇa in the Past and that the arising of the Future Vipāka NāmaRūpa = Vipāka Citta+Cetasika+Kammaja Rūpa such as Paṭisandhi NāmaRūpa in the Future is because of the Kamma Viññāṇa in the Present. However at this stage it is to discern to see by experiential insight (Paccakkha ṇāṇa) that the arising of Present Vipāka NāmaRūpa is because of Kamma Viññāṇa in the Past.

Nāma Rūpa

As mentioned above, only Kamma Viññāṇa is taken as "Viññāṇa" on the side of Cause. As for the Effect NāmaRūpa, not only the Cetasika group but the pertaining Viññāṇa also must be taken as "Nāma" and only Kammaja Rūpa is directly taken as "Rūpa". However, there is no fault that in Vipassanā stage if one discerns the Kammaja Rūpa, he also meditates Vipassanā on the remaining Cittaja, Utuja, Āhāraja Rūpas which are inseparable and can be seen mixed together. In linking the Cause and Effect, link only with Kammaja Rūpa. The following are some of the discernment.

Some Examples Of The Discernment

- 1) Because of the arising of the Past Kamma Viññāṇa, Paṭisandhi NāmaRūpa arise.
Past Kamma Viññāṇa is the Cause, Paṭisandhi NāmaRūpa is the Effect.
- 2) Because of the arising of the Past Kamma Viññāṇa, Bhavaṅga NāmaRūpa arise.
Past Kamma Viññāṇa is the Cause, Bhavaṅga NāmaRūpa is the Effect.

- 3) Because of the arising of the Past Kamma Viññāṇa, Cuti NāmaRūpa arise.
Past Kamma Viññāṇa is the Cause, Cuti NāmaRūpa is the Effect.

CakkhuDvāra Vīthi - Vipāka NāmaRūpa

- 1) Because of the arising of Past Kamma Viññāṇa, CakkhuViññāṇa NāmaRūpa arise.
Past Kamma Viññāṇa is the Cause, CakkhuViññāṇa NāmaRūpa is the Effect.
- 2) Because of the arising of Past Kamma Viññāṇa, Sampatīcchana NāmaRūpa arise.
Past Kamma Viññāṇa is the Cause, Sampatīcchana NāmaRūpa is the Effect.
- 3) Because of the arising of Past Kamma Viññāṇa, Santīraṇa NāmaRūpa arise.
Past Kamma Viññāṇa is the Cause, Santīraṇa NāmaRūpa is the Effect.
- 4) Because of the arising of Past Kamma Viññāṇa, Tadārammaṇa NāmaRūpa arise.
Past Kamma Viññāṇa is the Cause, Tadārammaṇa NāmaRūpa is the Effect.

(NOTES: Discern the arising of SotaViññāṇa, Sampatīcchana, Santīraṇa, Tadārammaṇa Vipāka NāmaRūpas.....etc base on the same method. In Vipassanā meditation there is no fault to meditate on Āvajjana, Votthapana, Javana combined together. Only in the discernment of Cause and Effect that the meditator links the Past Kamma Viññāṇa with Vipāka NāmaRūpa. Discern all 6 lines. Discern all Vipāka NāmaRūpa in the whole process of each line.)

Saṅkhāra And Kamma Bhava (= Kamma)

As explained in the Paṭicca Samuppāda 5th Method of discerning Cause and Effect, it is to discern the Cause and Effect after having seen by insight that because of the Nānākkhaṇika Kamma Satti (which is the Kammic force-Kamma Satti-of the Saṅkhāra surrounded by Avijjā, Taṇhā, Upādāna), Vipāka Nāma and Kammaja Rūpa arise. However as the Kamma Satti is not the object of Vipassanā meditation on the Three Characteristics, one should know the specification of Saṅkhāra and Kamma Bhava (= Kamma) which are the object of Vipassanā:

Āyūhanā Saṅkhārāti taṃ kammaṃ karoto purima cetanāyo, yathā dānaṃ dassāmīti cittaṃ uppādetvā māsampi saṃvaccharampi dānupakaraṇāni sajjentassa uppannā purimacetanāyo. Paṭiggāhakānaṃ pana hatthe dakkhinaṃ paṭiṭṭhāpayato cetanā bhavoti vuccati. Ekāvajjanesu vā chasu javanesu cetanā āyūhanasaṅkhārā nāma, sattamā cetanā bhavo. Yā kāci vā pana cetanā bhavo. Taṃsampayuttā āyūhanasaṅkhārā nāma (Abhidhamma Commentary-Vol.II-182, 183 Burmese script)

- 1) Āyūhanā saṅkhāra are the Cetanā which arise before the accumulation of Kamma is accomplished = Purima Cetanā = Pubba Cetanā. For example: After having had the mind to do Dāna it is the Purima Cetanā = Pubba Cetanā which arise in that person who is organizing in a period of one month or one year for things to be offered. The Paṭiṭṭhāpaka Cetanā which made the object to be offered to reach the recipient is called Kamma Bhava.
- 2) In another way: In the many Vīthi mind processes that arise while doing the wholesome or unwholesome action, the Cetanās which accompany the initial 6 Javanas out of the 7 Javana in every Vīthi are called Saṅkhāra. The Cetanā which accompanies with the 7th Javana is called Kamma Bhava.
- 3) In another way: All Citta Cetasika which accompany Kusala Akusala Cetanā in every Javana mind moment is called Saṅkhāra. All Kusala & Akusala Cetanā are called Kamma Bhava.

In accordance with the above definition, if one is able to meditate Vipassanā on all Paramattha dhātu in every mind moment of the ManodvāraVīthi Nāma dhamma group where Avijjā-Taṇhā-Upādāna are predominant and of the ManodvāraVīthi Nāma dhamma group which is Saṅkhāra-Kamma, then the Vipassanā meditation on Saṅkhāra and Kamma Bhava is completed. Therefore, at

the Vipassanā stage, meditate Vipassanā on the Three Characteristics of Saṅkhāra and Kamma Bhava according to the definitions above. Take note that the force of Kamma mentioned in the Kammappaccaya section which is the Nānākkhaṇika KammaSatti is not the object of Vipassanā. Take note that only the above mentioned Saṅkhāra and Kamma Bhava, which are the source of that Kamma Satti, are the objects of Vipassanā.

Because Of The Arising Of Sahajāta Viññāṇa, Sahajāta NāmaRūpa Arise

- 1) Because of the arising of Paṭisandhi Viññāṇa, Paṭisandhi NāmaRūpa arise.
Paṭisandhi Viññāṇa is the Cause, Paṭisandhi NāmaRūpa is the Effect.
- 2) Because of the arising of Bhavaṅga Viññāṇa, Bhavaṅga NāmaRūpa arise.
Bhavaṅga Viññāṇa is the Cause, Bhavaṅga NāmaRūpa is the Effect.

(NOTES: Take only the Cetasika Nāma that accompany the respective Bhavaṅga Viññāṇa in one mind moment as “Nāma”. Take mainly the Cittaja Rūpa produced by the Bhavaṅga Viññāṇa as “Rūpa”. However at the Vipassanā stage, there is no fault to meditate Vipassanā also on Kammaja Rūpa, Utuja Rūpa, Āhāraja Rūpa which arise mixed together simultaneously with that Cittaja Rūpa. As for the discernment of Cause and Effect, after having seen by insight the Causal Relationship between the respective Viññāṇa and Cittaja Rūpa, discern the Cause and Effect. The method is the same for Vīthi Cittas. In Vīthi Citta, Vipāka Viññāṇa means PañcaViññāṇa, Sampatiṅghana, Santīraṇa and Tadārammaṇa Vipāka Viññāṇas only. Take note that Sahajāta Viññāṇa not only refers to Vipāka Viññāṇa but also includes Kiriya Viññāṇa and Javana Viññāṇa which are Pañcadvārāvajjana, Votthapana, Javana, Manodvārāvajjana, Javana. According to the Suttanta Desana method, the Paṭicca Samuppāda factors Viññāṇa-NāmaRūpa-Saḷāyatana-Phassa-Vedanā are Vipāka Dhamma only. However among these Vipāka dhamma: without Pañcadvārāvajjana then PañcaViññāṇa, Sampatiṅghana, Santīraṇa cannot arise and without Javana then Tadārammaṇa cannot arise (Mahā Ṭīka sub-Commentary-Vol. II-323, Burmese script). Therefore, with the purpose that no Paramattha Dhātu are left out, when discerning the Cause and Effect there is no fault if discern combined with Pañcadvārāvajjana-Votthapana-Javana-Manodvārāvajjana-Javana also. If the meditator understands that they are not included in Vipāka Vaṭṭa then there is no fault. [These two preceding sentences explain the asterisk * below]. It is debatable among the Books as to whether Cuti can produce Cittaja Rūpa or not.)

- 3) Because of the arising of Cuti Viññāṇa, Cuti Nāma(+Rūpa) arises.
Cuti Viññāṇa is the Cause, Cuti Nāma(+Rūpa) is the Effect.
* {Because of the arising of Pañcadvārāvajjana Viññāṇa, Pañcadvārāvajjana Nāma+Rūpa arise.
Pañcadvārāvajjana Viññāṇa is the Cause, Pañcadvārāvajjana Nāma+Rūpa is the Effect. }
- 4) Because of the arising of Cakkhu Viññāṇa, Cakkhu Viññāṇa Nāma arises.
Cakkhu Viññāṇa is the Cause, Cakkhu Viññāṇa Nāma is the Effect.
(Nāma = the 7 accompanying Cetasika)

Or in another way:

Because of the arising of Cakkhu Viññāṇa, Cakkhu Viññāṇa Nāma+Rūpa arise.
Cakkhu Viññāṇa is the Cause, Cakkhu Viññāṇa Nāma+Rūpa is the Effect.

(NOTES: Discern Sota Viññāṇa, Ghāna Viññāṇa, Jivhā Viññāṇa, Kāya Viññāṇa in the same way. “Nāma” is the 7 accompanying Cetasika. As PañcaViññāṇas such as Cakkhu Viññāṇa cannot produce Cittaja Rūpa, take mainly the Kammaja Rūpa that arise during the occurrence of PañcaViññāṇa such as Cakkhu Viññāṇa *indirectly*. Discern, taking the Kammaja Rūpa as object. At Vipassanā stage, there is no fault if meditate Vipassanā on them combining together with the Kammaja Rūpa, Utuja Rūpa, Āhāraja Rūpa which are at the arising phase (uppāda) at that moment and the Cittaja Rūpa which are at the static phase (Ṭhīti) produced by the preceding mind. Take note that the method is the same in every cases.)

5) Because of the arising of Sampaṭicchana Viññāṇa, Sampaṭicchana Nāma+Rūpa arise.
Sampaṭicchana Viññāṇa is the Cause, Sampaṭicchana Nāma+Rūpa is the Effect.

(NOTES: "Nāma" is the 10 Cetasika that accompany Sampaṭicchana Citta. "Rūpa" is the Cittaja Rūpa produced by Sampaṭicchana Citta. When one reaches the Vipassanā stage there is no fault to meditate Vipassanā also on the Kammaja, Utuja, Āhāraja Rūpa that arise during the 3 moment(= Khaṇattaya) of that Sampaṭicchana. In the subsequent Vīthi Citta such as Santīraṇa, take the accompanying Cetasika accordingly as "Nāma". As for "Rūpa", it is similar as above.)

6) Because of the arising of Santīraṇa Viññāṇa, Santīraṇa Nāma+Rūpa arise.
Santīraṇa Viññāṇa is the Cause, Santīraṇa Nāma+Rūpa is the Effect.

* { Because of the arising of Votthapana Viññāṇa, Votthapana Nāma+Rūpa arise.
Votthapana Viññāṇa is the Cause, Votthapana Nāma+Rūpa is the Effect. }

* { Because of the arising of Javana Viññāṇa, Javana Nāma+Rūpa arise.
Javana Viññāṇa is the Cause, Javana Nāma+Rūpa is the Effect. }

7) Because of the arising of Tadārammaṇa Viññāṇa, Tadārammaṇa Nāma+Rūpa arise.
Tadārammaṇa Viññāṇa is the Cause, Tadārammaṇa Nāma+Rūpa is the Effect.

* { Because of the arising of Manodvārāvajjana Viññāṇa, Manodvārāvajjana Nāma+Rūpa arise.
Manodvārāvajjana Viññāṇa is the Cause, Manodvārāvajjana Nāma+Rūpa is the Effect. }

Understand that the method is the same for both Javana-Tadārammaṇa. Discern every mind moment (Cittakkhaṇa) as shown in the Nāma Kammaṭṭhāna tables. Concerning these discernments, the references from the Text are as follows:

NāmaRūpassa yaṃ hetu, viññāṇaṃ taṃ dvidhā mataṃ
Vipākamavipākañcā, yuttameva yato idaṃ. (Abhidhamma Commentary-Vol.II-163, Burmese script)

Sahajātaviññāṇa paccayā nāmarūpaṃ, kammaviññāṇa paccayā ca nāmarūpaṃca yathāsambhavam
yojetabbaṃ. (MūlaṬīka-Vol. II-115, Burmese script)

Kammaviññāṇappaccayā vipākacittappavattikāle vipāka nāmassa, kammasamuṭṭhāna rūpassa ca
vasena. SahajātaViññāṇa paccayā pana itaracittappavatti kālepi vipāko vipāka nāmasena,
cittasamuṭṭhāna rūpavasena ca nāmarūpassa sambhavo dassetabboti āha "Sahajāta.....yojetabba"nti.
(Anuṭṭika-Vol.II-128)



NĀMARŪPAPACCAYĀ SAJĀYATANA (Because of the arising of NāmaRūpa, Saḷāyatana arises)

In this stage there are 5 parts of discernment:

- A) Because of the arising of Nāma, Manāyatana arises.
- B) Because of the arising of Nāma, Āyatana Rūpa arises.
- C) Because of the arising of Rūpa, Āyatana Rūpa arises.
- D) Because of the arising of Rūpa, Manāyatana arises.
- E) Because of the arising of Nāma+Rūpa, Manāyatana arises.

A) Nāma Supports Manāyatana (Because of the arising of Nāma, Manāyatana arises)

In this stage take only the Cetasika which accompany the respective Manāyatana as "Nāma" accordingly. "Manāyatana" means the consciousness Viññāṇa which arise together with the respective Cetasika. This is the stage of discerning that Cetasika Nāma support the Citta (=Manāyatana) which accompanies with them.

- 1) Because of the arising of Paṭisandhi Nāma dhamma (=33), Paṭisandhi Manāyatana arises.
Paṭisandhi Nāma dhamma (=33) is the Cause, Paṭisandhi Manāyatana is the Effect.
- 2) Because of the arising of Bhavaṅga Nāma dhamma (=33), Bhavaṅga Manāyatana arises.
Bhavaṅga Nāma dhamma(=33) is the Cause, Bhavaṅga Manāyatana is the Effect.
- 3) Because of the arising of Cuti Nāma dhamma(=33), Cuti Manāyatana arises.
Cuti Nāma dhamma(=33) is the Cause, Cuti Manāyatana is the Effect.
(In this case the Tihetuka Somanassa Paṭisandhi-Bhavaṅga-Cuti are shown as an example)

* Because of the arising of Pañcadvārāvajjana Nāma dhamma(=10), Pañcadvārāvajjana Manāyatana arises.

Pañcadvārāvajjana Nāma dhamma(=10) is the Cause, Pañcadvārāvajjana Manāyatana is the Effect.

4) Because of the arising of CakkhuViññāṇa Nāma dhamma(=7), CakkhuViññāṇa Manāyatana arises.

CakkhuViññāṇa Nāma dhamma(=7) is the Cause, CakkhuViññāṇa Manāyatana is the Effect.

5) Because of the arising of Sampatīchana Nāma dhamma(=10), Sampatīchana Manāyatana arises.

Sampatīchana Nāma dhamma(=10) is the Cause, Sampatīchana Manāyatana is the Effect.

6) Because of the arising of Santīraṇa Nāma dhamma(=11), Santīraṇa Manāyatana arises.
Santīraṇa Nāma dhamma(=11) is the Cause, Santīraṇa Manāyatana is the Effect.

* Because of the arising of Votthapana Nāma dhamma(=11), Votthapana Manāyatana arises.
Votthapana Nāma dhamma(=11) is the Cause, Votthapana Manāyatana is the Effect.

* Because of the arising of Javana Nāma dhamma(=), Javana Manāyatana arises.
Javana Nāma dhamma(=) is the Cause, Javana Manāyatana is the Effect.

7) Because of the arising of Tadārammaṇa Nāma dhamma(=), Tadārammaṇa Manāyatana arises.
Tadārammaṇa Nāma dhamma(=) is the Cause, Tadārammaṇa Manāyatana is the Effect.

* Because of the arising of Manodvārāvajjana Nāma dhamma(=11), Manodvārāvajjana Manāyatana arises.

Manodvārāvajjana Nāma dhamma(=11) is the Cause, Manodvārāvajjana is the Effect.

(NOTES: Discern the accompanying Cetasika = "Nāma" in Santīraṇa, Javana and Tadārammaṇa accordingly, as shown in the Tables of Nāma Kammaṭṭhāna. Discern the Wholesome and Unwholesome groups of Kusala Javana and Akusala Javana respectively. As Pañcadvārāvajjana, Votthapana, Javana and Manodvārāvajjana are not part of Vipāka Vaṭṭa, they can be left out but,

with the purpose of not leaving out any Paramattha Dhātu, there is no fault if one discerns them also (*Refer to asterisk * above*). If the meditator understands that they are not part of Vipāka Vattha then it is not wrong. Discern Sotadvāra Vīthi,.... etc base on the same method. The Nāma = Cetasika in Pañcavokāra realm can support Manāyatana = Citta only if they have a companion, which is the respective Basis Vatthu Rūpa such as Hadaya Vatthu.)

B) Because Of The Arising Of Nāma, Āyatana Rūpa Arises

Pacchājātā citta cetasikā dhammā purejātassa imassa kāyassa pacchājāta paccayena paccayo = Except the 4 Arūpa Vipāka, any of the Citta Cetasika Nāma group of 85 Citta 52 Cetasika which arise subsequently support the CatuSamuṭṭhānika Rūpa Kāya which has arisen at the preceding mind moment. (Paṭṭhāna-Vol.I-7).

In accordance with the above Teaching, concerning about CittaCetasika=Nāma dhamma supports Āyatana Rūpa, understand that the Effect Rūpa arises first and the Cause Nāma dhamma arises later. The Effect Rūpa arises together with the preceding mind moment Cittakkhaṇa (this is mostly so, except at the moment of Paṭisandhi). The Cause Nāma dhamma group is the subsequent mind moment Nāma dhamma group. Therefore, firstly take note of the following brief points:

1) The Ekaja Kāya i.e. the Kammaja (or in another way, the DvijaKāya i.e. Kammaja Rūpa & Utuja Rūpa) --having arose together with Paṭisandhi Nāmakkhandhā-- which reaches the static duration stage (Ṭhīti) of Rūpa is supported by the 1st Bhavaṅga Nāmakkhandhā Paccayadhamma by means of Pacchājāta Paccaya Satti.

2) The TijaKāya i.e. the Kammaja Rūpa, Cittaja Rūpa & Utuja Rūpa --having arose together with the preceding Bhavaṅga Nāmakkhandhā such as the 1st Bhavaṅga-- which reaches the static stage of Rūpa is supported by the subsequent Bhavaṅga Nāmakkhandhā Paccayadhamma by means of Pacchājāta Paccaya Satti.

3) The CatujaKāya i.e. the Kammaja Rūpa, Cittaja Rūpa, Utuja Rūpa & Āhāraja Rūpa --having arose together with the preceding mind at the arising Uppāda moment of Āhāraja Rūpa-- which reaches the static stage of Rūpa is supported by the subsequent CittaCetasika Nāmakkhandhā Paccayadhamma by means of Pacchājāta Paccaya Satti.

4) The Catuja Kāya i.e. the Kammaja Rūpa, Cittaja Rūpa, Utuja Rūpa & Āhāraja Rūpa --having arose together with the 15th Bhavaṅga Citta counting from Paṭisandhi in Kāmāvacara beings-- which reaches the static stage of Rūpa is supported by the subsequent Āvajjana Nāmakkhandhā Paccayadhamma by means of Pacchājāta Paccaya Satti. (For Rūpāvacara being, the TijaKāya i.e. Kammaja, Cittaja & Utuja Rūpa is supported by the subsequent Āvajjana Nāmakkhandhā by means of Pacchājāta Paccaya Satti).

5) The Catuja Kāya (TijaKāya), having arose together with Pañcadvārāvajjana, which reaches the static stage of Rūpa is supported by the subsequent PañcaViññāṇa Nāmakkhandhā Paccayadhamma by means of Pacchājāta Paccaya Satti.

6) The TijaKāya i.e. Kammaja Rūpa, Utuja Rūpa & Āhāraja Rūpa in Kāmāvacara realm (or the DvijaKāya i.e. Kammaja Rūpa & Utuja Rūpa in Rūpāvacara realm) --having arose together with PañcaViññāṇa-- which reaches the static stage of Rūpa is supported by the subsequent Sampaticchana Nāmakkhandhā Paccayadhamma group by means of Pacchājāta Paccaya Satti.

7) The Catuja Kāya i.e. the Kammaja Rūpa, Cittaja Rūpa, Utuja Rūpa & Āhāraja Rūpa in Kāmāvacara realm (or the Tija Kāya i.e. the Kammaja Rūpa, Cittaja Rūpa, Utuja Rūpa in Rūpāvacara realm) --having arose together with Sampaticchana Nāmakkhandhā-- which reaches the

static stage of Rūpa is supported by the subsequent Santīraṇa Nāmakkhandhā Paccayadhamma by means of Pacchājāta Paccaya Satti.

(Based on the above methods, realize that the subsequent CittaCetasika = Nāmakkhandhā dhamma group support the Catuja Rūpa which arose together with the preceding mind.)

In this stage where "Because of the arising of Nāma, Āyatana Rūpa arises" is shown, take both the corresponding Citta+Cetasika of the subsequent mind moment as Cause. Take the Cakkhāyatana, Sotāyatana, Ghāṇāyatana, Jivhāyatana, Kāyāyatana which reach the static stage after having arose simultaneously with the preceding mind moment as "Āyatana Rūpa" on the side of Effect. All the 5 types of Āyatana Rūpa has the power to arise in every arising phase-static phase-perishing phase of every mind moment as long as the force of Kamma is not exhausted yet. However, to be not complicated it can be discerned separately or else it can be discerned together. The method of discerning separately is shown as follows:

- 1) Because of the arising of Bhavaṅga Calana Nāma dhamma, Cakkhāyatana arises.
Bhavaṅga Calana Nāma dhamma is the Cause, Cakkhāyatana is the Effect.
(This is the Cakkhāyatana which arises simultaneously with AtītaBhavaṅga)
- 2) Because of the arising of Bhavaṅgupaccheda Nāma dhamma, Cakkhāyatana arises.
Bhavaṅgupaccheda Nāma dhamma is the Cause, Cakkhāyatana is the Effect.
(This is the Cakkhāyatana which arises simultaneously with Bhavaṅga Calana)
- 3) Because of the arising of Pañcadvārāvajjana Nāma dhamma, Cakkhāyatana arises.
Pañcadvārāvajjana Nāma dhamma is the Cause, Cakkhāyatana is the Effect.
(This is the Cakkhāyatana which arises simultaneously with Bhavaṅgupaccheda)
- 4) Because of the arising of CakkhuViññāṇa Nāma dhamma, Cakkhāyatana arises.
CakkhuViññāṇa Nāma dhamma is the Cause, Cakkhāyatana is the Effect.
(This is the Cakkhāyatana which arises simultaneously with Pañcadvārāvajjana.
Discern SotaViññāṇa....etc with the same method.)
- 5) Because of the arising of Sampaticchana Nāma dhamma, Cakkhāyatana arises.
Sampaticchana Nāma dhamma is the Cause, Cakkhāyatana is the Effect.
(This is the Cakkhāyatana which arises simultaneously with CakkhuViññāṇa)
- 6) Because of the arising of Santīraṇa Nāma dhamma, Cakkhāyatana arises.
Santīraṇa Nāma dhamma is the Cause, Cakkhāyatana is the Effect.
(This is the Cakkhāyatana which arises simultaneously with Sampaticchana)
- 7) Because of the arising of Votthapana Nāma dhamma, Cakkhāyatana arises.
Votthapana Nāma dhamma is the Cause, Cakkhāyatana is the Effect.
(This is the Cakkhāyatana which arises simultaneously with Santīraṇa)
- 8) Because of the arising of 1st Javana Nāma dhamma, Cakkhāyatana arises.
1st Javana Nāma dhamma is the Cause, Cakkhāyatana is the Effect.
(This is the Cakkhāyatana which arises simultaneously with Votthapana)
- 9) Because of the arising of 2nd Javana Nāma dhamma, Cakkhāyatana arises.
2nd Javana Nāma dhamma is the Cause, Cakkhāyatana is the Effect.
(This is the Cakkhāyatana which arises simultaneously with 1st Javana)

Realize thus that the subsequent Citta Cetasika Nāma dhamma group support the Cakkhāyatana which arose together with the preceding mind. Based on this method, discern according to the Nāma Kammatthāna Tables in every mind moment of all 6 types of Vīthi such as Cakkhudvāra Vīthi. Discern similarly for Sotāyatana....etc. If the meditator wants to discern them as a whole then discern all 5 Āyatana Rūpa such as Cakkhāyatana as follows:

Another Way: Discernment As A Whole

- 1) Because of the arising of Bhavaṅga Calana Nāma dhamma, the 5 Āyatana Rūpa-arise.

Bhavaṅga Calana Nāma dhamma is the Cause, the 5 Āyatana Rūpa are the Effect.

(These are the Cakkhāyatana, Sotāyatana, Ghāṇāyatana, Jivhāyatana, Kāyāyatana which arise simultaneously with AtītaBhavaṅga)

2) Because of the arising of Bhavaṅgupaccheda Nāma dhamma, the 5 Āyatana Rūpa arise.

Bhavaṅgupaccheda Nāma dhamma is the Cause, the 5 Āyatana Rūpa are the Effect.

(These are the 5 Āyatana Rūpa which arise simultaneously with Bhavaṅga Calana)

3) Because of the arising of Pañcadvārāvajjana Nāma dhamma, the 5 Āyatana Rūpa arise.

Pañcadvārāvajjana Nāma dhamma is the Cause, the 5 Āyatana Rūpa are the Effect.

(These are the 5 Āyatana Rūpa which arise simultaneously with Bhavaṅgupaccheda)

4) Because of the arising of CakkhuViññāṇa Nāma dhamma, the 5 Āyatana Rūpa arise.

CakkhuViññāṇa Nāma dhamma is the Cause, the 5 Āyatana Rūpa are the Effect.

(These are the 5 Āyatana Rūpa which arise simultaneously with Pañcadvārāvajjana.)

Realize in this way that the subsequent Citta Cetasika=Nāma dhamma support the 5 Āyatana Rūpa which arose with the preceding mind moment by means of Pacchājāta Paccaya Satti. Discern all 6 dvāra totally.

C) Because Of The Arising Of Rūpa, Āyatana Rūpa Arises

(It is the Rūpa in the "NāmaRūpa Paccaya" supporting the Āyatana Rūpa in "Saḷāyatana".)

Existing in Cakkhu Dasaka Kalāpa:

1) Because of the arising of the Four Great Elements in the same Kalāpa (*with Cakkhāyatana*), Cakkhāyatana arises.

The Four Great Elements in the same Kalāpa is the Cause, Cakkhāyatana is the Effect.

2) Because of the arising of Jīvita in the same Kalāpa, Cakkhāyatana arises.

Jīvita in the same Kalāpa is the Cause, Cakkhāyatana is the Effect.

3) Because of the arising of Ojā in the same Kalāpa, Cakkhāyatana arises.

Ojā in the same Kalāpa is the Cause, Cakkhāyatana is the Effect.

(NOTES: Similarly, further discern that the corresponding (1)Four Great Elements in the same Kalāpa, (2)Jīvita in the same Kalāpa and (3)Ojā in the same Kalāpa support the respective Sotāyatana, Ghāṇāyatana, Jivhāyatana, Kāyāyatana accordingly. The Four Great Elements support the Āyatana Rūpa of the same Kalāpa by means of Upatthambhaka Satti Jīvita of the same Kalāpa looks after guards by means of Anupālaka Satti Ojā of the same Kalāpa supports by means of Upatthambhaka Satti. In supporting the Āyatana Rūpa by Ojā of the same Kalāpa, understand that Ojā can support only when it (*the Ojā*) has the support of Āhāraja Ojā.

Food just eaten which is still in the stomach before being digested is UtujaOjaṭṭhamaka Rūpa.

When it gets the help of the Digestive Fire caused by Kamma called Pācaka Tejo Dhātu, the Ojā in that UtujaOjaṭṭhamaka Rūpa produce new Ojaṭṭhamaka Rūpa Kalāpa. As those Rūpa are produced by Ojā, they are called Āhāraja Rūpa. When the Āhāraja Ojā in those Āhāraja Rūpa support KammajaOjā, CittaOjā, UtujaOjā and previous ĀhārajaOjā then each and every one of those KammajaOjā, CittaOjā, UtujaOjā and previous ĀhārajaOjā produce new Rūpa Kalapa again. By producing and supporting like that, Āyatana Rūpas, such as Cakkhāyatana, become strong. Among the Ojā which get the support, Kammaja Ojā which exist in Kammaja Kalāpa such as Cakkhu Dasaka Kalāpa are included. Having seen this nature by insight, discern the above. Discern similarly for Sotāyatana→Kāyāyatana.)

D) Because Of The Arising Of Rūpa, Manāyatana Arises

In the PañcaVokāra realms where 5 Khandhā exist (which includes human realm) Nāma can arise only if there is the corresponding Basis Vatthu Rūpa if there is no Basis Vatthu Rūpa then they

cannot arise. It is to discern this discernment after having seen this nature by insight. Another point is that in the arising of consciousness Viññāṇa called Manāyatana, the inseparable accompanying Cetasika are included. These Cetasika together with Manāyatana can only arise dependent upon the respective Basis Vatthu Rūpa. Therefore there is no fault in including the accompanying Cetasika together when discerning Manāyatana as the predominant. Among them, PañcaViññāṇa are the Manāyatana which arise dependent upon each own respective Vatthu Rūpa such as Cakkhu Vatthu which arose simultaneously with Atīta Bhavaṅga. Paṭisandhi Citta=Manāyatana is dependent upon the Hadaya Vatthu Rūpa which arise simultaneously with itself (*the Paṭisandhi*). Cuti Citta Manāyatana is dependent upon the Hadaya Vatthu Rūpa which arise simultaneously with the 17th Citta backwards from itself (*the Cuti*). Mostly, the Bhavaṅga Citta is dependent upon the Hadaya Vatthu Rūpa which arose together with the preceding mind. Similarly, except PañcaViññāṇa, the Manāyatana called Manodhātu and ManoViññāṇaDhātu are dependent upon the Hadaya Vatthu Rūpa which arose together with the preceding mind moment. However according to the Avinābhāva (Inseparable) way, at the Vipassanā stage, there is no fault in meditating combined with Rūpa such as the Cātija Rūpa (54 Rūpa or 44 Rūpa...etc) which arise simultaneously with the Basis Vatthu Rūpa such as Cakkhu Vatthu, Hadaya Vatthu....etc.

Some Examples Of The Discernment

- 1) Because of the arising of Basis Hadaya Vatthu Rūpa of Paṭisandhi, Paṭisandhi Manāyatana arises.
Basis Hadaya Vatthu Rūpa of Paṭisandhi is the Cause
Paṭisandhi Manāyatana is the Effect.
- 2) Because of the arising of Basis Hadaya Vatthu Rūpa of Bhavaṅga, Bhavaṅga Manāyatana arises.
Basis Hadaya Vatthu Rūpa of Bhavaṅga is the Cause
Bhavaṅga Manāyatana is the Effect.
(This is the Hadaya Vatthu which arose together with the mind moment preceding to the Bhavaṅga which the meditator is discerning)
- 3) Because of the arising of Basis Hadaya Vatthu Rūpa of Cuti, Cuti Manāyatana arises.
Basis Hadaya Vatthu Rūpa of Cuti is the Cause, Cuti Manāyatana is the Effect.
(This is the Hadaya Vatthu Rūpa which arose together with the 17th mind counting backwards from Cuti)
- 4) Because of the arising of Hadaya Vatthu Rūpa, Pañcadvārāvajjana Manāyatana arises.
Hadaya Vatthu Rūpa is the Cause, Pañcadvārāvajjana Manāyatana is the Effect.
(This is the Hadaya Vatthu Rūpa which arose simultaneously with Bhavaṅgupaccheda)
- 5) Because of the arising of Cakkhu Vatthu Rūpa, CakkhuViññāṇa Manāyatana arises.
Cakkhu Vatthu Rūpa is the Cause, CakkhuViññāṇa Manāyatana is the Effect.
(This is the Majjhimāyuka Cakkhuvatthu Rūpa which arose simultaneously with Atīta Bhavaṅga)
- 6) Because of the arising of Hadaya Vatthu Rūpa, Sampaticchana Manāyatana arises
Hadaya Vatthu is the Cause, Sampaticchana Manāyatana is the Effect.
(This is the Hadaya Vatthu Rūpa which arose simultaneously with CakkhuViññāṇa --or PañcaViññāṇa)
- 7) Because of the arising of Hadaya Vatthu Rūpa, Santīraṇa Manāyatana arises.
Hadaya Vatthu Rūpa is the Cause, Santīraṇa Manāyatana is the Effect.
(This is the Hadaya Vatthu Rūpa which arose together with Sampaticchana)
- 8) Because of the arising of Hadaya Vatthu Rūpa, Votthapana Manāyatana arises.
Hadaya Vatthu Rūpa is the Cause, Votthapana Manāyatana is the Effect.
(This is the Hadaya Vatthu Rūpa which arose simultaneously with Santīraṇa)
- 9) Because of the arising of Hadaya Vatthu Rūpa, 1st Javana Manāyatana arises.
Hadaya Vatthu Rūpa is the Effect, 1st Javana Manāyatana is the Effect.
(This is the Hadaya Vatthu Rūpa which arose together with Votthapana)
- 10) Because of the arising of Hadaya Vatthu Rūpa, 2nd Javana Manāyatana arises.
Hadaya Vatthu Rūpa is the Cause, 2nd Javana Manāyatana is the Effect.

- (This is the Hadaya Vatthu Rūpa which arose together with 1st Javana).....etc
- 11) Because of the arising of Hadaya Vatthu Rūpa, 1st Tadārammaṇa Manāyatana arises.
Hadaya Vatthu Rūpa is the Cause, 1st Tadārammaṇa Manāyatana is the Effect.
(This is the Hadaya Vatthu Rūpa which arose together with the 7th Javana - take note that this is mostly the case)
- 12) Because of the arising of Hadaya Vatthu Rūpa, 2nd Tadārammaṇa Manāyatana arises.
Hadaya Vatthu Rūpa is the Cause, 2nd Tadārammaṇa Manāyatana is the Effect.
(This is the Hadaya Vatthu Rūpa which arose together with the 1st Tadārammaṇa)
- 13) Because of the arising of Hadaya Vatthu Rūpa, Manodvārāvajjana Manāyatana arises.
Hadaya Vatthu Rūpa is the Cause, Manodvārāvajjana Manāyatana is the Effect.
(This is the Hadaya Vatthu Rūpa which arose together with the preceding Bhavaṅga [=Bhavaṅgupaccheda].)

Base on these methods, discern every Vīthi mind moment as shown in Nāma Kammatṭhāna Tables. Discern all 6 dvāra. Discern all Kusala Javana Vīthi, Akusala Vīthi in each dvāra.

E) Because Of The Arising Of NāmaRūpa, Manāyatana Arises

In this case, take only the Cetasika which accompany with the respective Citta as "Nāma". Take mainly the pertaining Basis Vatthu Rūpa where the Nāma dhamma group existing in the respective mind moment is dependent upon and the inseparable Rūpa such as 54 Rūpa or 44 Rūpa as "Rūpa". Having seen by insight that the pertaining NāmaRūpa support the consciousness Manāyatana, discern the discernment below. The Cause Nāma=Cetasika and the Effect Manāyatana are the group of Sampayutta dhamma which arise together within one mind moment. As mentioned above, the Basis Vatthu Rūpa are mostly Purejāta dhamma which arise in advance before the Effect Manāyatana. However at the moment of Patisandhi, it is Sahajāta dhamma.

Some Of The Discernment

- 1) Because of the arising of Paṭisandhi NāmaRūpa, Paṭisandhi Manāyatana arises.
Paṭisandhi NāmaRūpa is the Cause, Paṭisandhi Manāyatana is the Effect.
- 2) Because of the arising of Bhavaṅga NāmaRūpa, Bhavaṅga Manāyatana arises.
Bhavaṅga NāmaRūpa is the Cause, Bhavaṅga Manāyatana is the Effect.
(Discern similarly for Cuti)
- 3) Because of the arising of Pañcadvārāvajjana NāmaRūpa, Pañcadvārāvajjana Manāyatana arises.
Pañcadvārāvajjana NāmaRūpa is the Cause, Pañcadvārāvajjana Manāyatana is the Effect.
- 4) Because of the arising of CakkhuViññāṇa NāmaRūpa, CakkhuViññāṇa Manāyatana arises.
CakkhuViññāṇa NāmaRūpa is the Cause, CakkhuViññāṇa Manāyatana is the Effect.
- 5) Because of the arising of Sampatīcchana NāmaRūpa, Sampatīcchana Manāyatana arises.
Sampatīcchana NāmaRūpa is the Cause, Sampatīcchana Manāyatana is the Effect.
- 6) Because of the arising of Santīraṇa NāmaRūpa, Santīraṇa Manāyatana arises.
Santīraṇa NāmaRūpa is the Cause, Santīraṇa Manāyatana is the Effect.
- 7) Because of the arising of Votthapana NāmaRūpa, Votthapana Manāyatana arises.
Votthapana NāmaRūpa is the Cause, Votthapana Manāyatana is the Effect.
- 8) Because of the arising of 1st Javana NāmaRūpa, 1st Javana Manāyatana arises.
1st Javana NāmaRūpa is the Cause, 1st Javana Manāyatana is the Effect.
(Discern the 2nd Javana.....etc base on this method)
- 9) Because of the arising of 1st Tadārammaṇa NāmaRūpa, 1st Tadārammaṇa Manāyatana arises.
1st Tadārammaṇa NāmaRūpa is the Cause, 1st Tadārammaṇa Manāyatana is the Effect.
(Discern the 2nd Tadārammaṇa base on the this method)
- 10) Because of the arising of Manodvārāvajjana NāmaRūpa, Manodvārāvajjana Manāyatana arises.
Manodvārāvajjana NāmaRūpa is the Cause, Manodvārāvajjana Manāyatana is the Effect.

Discern Base On Those Methods

Discern every mind moment in Cakkhudvāra Vīthi & Manodvāra Vīthi which take Rupārammaṇa as object according to the Nāma Kammatṭhāna Tables. Discern similarly in Vīthi such as Sotadvāra Vīthi which takes Saddārammaṇa as object....etc. Discern all Kusala Javana Vīthi and Akusala Javana Vīthi in all 6 types of Vīthi. Pañcadvārāvajjana, Votthapana, Javana, Manodvārāvajjana are also discerned combined together so that no Paramattha Dhātu are left out.



SAḶĀYATANAPACCAYĀ PHASSO

(Because of the arising of SaḶāyatana, Phassa arises.)

Phassa:- There are, briefly, 6 types of Phassa which are Cakkhusamphassa, Sotasamphassa, Ghānasamphassa, Jivhāsamphassa, Kāyasamphassa and Manosamphassa. All the Phassa which accompany with Paṭisandhi, Bhavaṅga, Cuti and with Pañcadvārāvajjana, Sampatiçchana, Santīraṇa, Votthapana, Javana, Tadārammaṇa, Manodvārāvajjana are called Manosamphassa.

SaḶāyatana:- In this case, take all 12 Āyatana which are the 6 internal Āyatana=Ajjhattikāyatana i.e. Cakkhāyatana, Sotāyatana, Ghānāyatana, Jivhāyatana, Kāyāyatana, Manāyatana and the 6 external Āyatana=Bāhirāyatana i.e. Rūpāyatana, Saddāyatana, Gandhāyatana, Rasāyatana, Phoṭṭhabbāyatana, Dhammāyatana as “SaḶāyatana”. These internal and external Āyatana are the devices medium which can expand and intensify the Citta-Cetasika. (For example) When Eye Transparent Element which is the Cakkhāyatana and Rūpārammaṇa which is the Rūpāyatana impinge, then if that Rūpārammaṇa is iṭṭhārammaṇa (pleasant object) then the smile is intensified if the Rūpārammaṇa is anīṭṭha (unpleasant) then the frown is intensified. Therefore that Cakkhāyatana and Rūpāyatana are the devices or medium which intensify the Citta-Cetasika i.e. the Cakkhudvāra Vīthi & Manodvāra Vīthi which take Rūpārammaṇa as object. Understand it in this way.

Among the 12 Āyatana, the (i) 52 Cetasika and (ii) 16 Sukhuma subtle Rūpa are included. All Cetasika accompanying with the respective Citta are called Dhammāyatana. As Hadaya Vatthu Rūpa is included in Sukhuma Rūpa, the Hadaya Vatthu Rūpa is also called Dhammāyatana. The Cetasika accompanying with the respective Citta, especially the Cetasika accompanying with the respective Phassa are called Sampayutta Dhammāyatana. All consciousness=Viññāṇa are called Manāyatana.

Some Of The Discernment

Paṭisandhi Manosamphassa=Paṭisandhi Citta & accompanying Phassa

1) Because of the arising of Hadaya Vatthu=Dhammāyatana, Paṭisandhi Manosamphassa arises.

Hadaya Vatthu Dhammāyatana is the Cause, Paṭisandhi Manosamphassa is the Effect.

2) Because of the arising of Bāhirāyatana (it is either one of these 3: Kamma, Kamma Nimitta or Gati Nimitta), Paṭisandhi Manosamphassa arises.

Bāhirāyatana is the Cause, Paṭisandhi Manosamphassa is the Effect.

3) Because of the arising of Paṭisandhi Viññāṇa=Manāyatana, Paṭisandhi Manosamphassa arises.

Paṭisandhi Viññāṇa=Manāyatana is the Cause, Paṭisandhi Manosamphassa is the Effect.

4) Because of the arising of Sampayutta Dhammāyatana(=32), Paṭisandhi Manosamphassa arises.

Sampayutta Dhammāyatana(=32) is the Cause, Paṭisandhi Manosamphassa is the Effect.

Paṭisandhi Manosamphassa is also the Nāma dhamma. According to the nature of Nāma dhamma (in PañcaVokāra realm), they can arise only if there is Basis Vatthu Rūpa. Furthermore, as Phassa has the nature of touching (i.e. contact), the contact Phassa can arise only when there is an object to touch (contact). If there is no object to touch then the touching Phassa cannot arise. As the object of those Paṭisandhi Nāma dhamma group is either Kamma, Kamma Nimitta or Gati Nimitta, that object can be any of the 6 objects accordingly. If it is Kamma object then, --as it is the Kusala Cetanā for human beings-- that Kamma object is the Dhammāyatana of that Kusala Cetanā. If the meditator wants to discern specifying that Dhammāyatana then he can discern No.(2) above changed as follows:

2) Because of the arising of Kamma object=Dhammāyatana, Paṭisandhi Manosamphassa arises.

Kamma object=Dhammāyatana is the Cause, Paṭisandhi Manosamphassa is the Effect.